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THE FIRST PRINCIPLES OF  
THE CHURCH







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# THE FIRST PRINCIPLES OF THE CHURCH

*ESSAYS AND NOTES*

BY  
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I. M.  
BLAISE PASCAL  
CUI TANTUM DEBEO





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## INTRODUCTION

THE brief statements of this book do not claim originality, they aim at originating thought.

Their dogmatic form is adopted on three grounds—

1. For the sake of suggestiveness, which is often found under the impulse to contradict.

2. As ensuring precision and compelling conciseness of statement.

3. Because it is hoped that the *whole* taken together suggests a consistent attitude of mind sometimes forgotten, namely, that of the Ecclesiastic—a way of looking at things which the writer believes to be very congenial to the characteristic temper and spirit of the English Church.

To the teaching of that Church, the author submits every statement with profound deference, retracting in intention anything that his infirmity may have misconceived or misconstrued, and seeking confirmation for all that he has written that is sound and true.

Since the speculative investigation into details is unfruitful and the study of details results in a loss of the sense of proportion, unless pursued in a full consciousness and with a clear conviction as to



what are the greatest and essentially important matters, it seems best to make the endeavour to summarize them here, especially since the discrimination of fundamental considerations is essential to the possession of the ecclesiastical temper.

The study, therefore, of details must always be undertaken mindful of the greatest matters, viz.—

1. That God is ; that He is true ; that the “ Word of God ” is “ the Truth.”

2. That all authority for the Christian is in Christ ; that the Scriptures have an Authority of Witness, so far as they testify of Him ; that the Church has an Authority of Order, so far as it carries on His work.

3. That the essentials of Faith are those “ chiefly learned ” from the Belief, and implied in that summary.

4. That since God made all the world He is, of necessity, “ the beginning and the end ” ; that all the beauty and order of the universe are necessarily related to Him ; that the “ World ” only hides the glory of the Presence of its all-sovereign and sustaining Creator sufficiently for the purposes of creation to be fulfilled, and earth to be a fitting stage for the activities of man—begotten by the Father of Spirits in His own image and capable of His own likeness.

5. That the inexplicable perversion of man’s nature and lot has been potentially and practically

overcome by an equally inexplicable but equally real redemption ; that in the Life of the Son “ all things are made new.”

6. That God’s intimacy with man is perfected by His indwelling in man, to sanctify and glorify and to carry out the purpose of creation to its consummation.

7. That the Bible supplies the facts of the case ; that the Church supplies the application to individual living ; that experience supplies the confirmation to personal faith.

8. That the Revelation we have is illuminative ; that affirmations are safe, negations perilous ; that the history of Theology is largely the history of opinion, that the dogmas of the Faith are few, that over-definition is the effect of man’s impatience and the evidence of his limitations.

9. That the following are *cardinal* Postulates of the Christian Life :—

(a) That God IS and is LOVE.

(b) That the life of God is at once the simplest in its unity and the most complex in its constitution of all personalities.

(c) That man’s personality is the image of the Divine and therefore capable of receiving the revelation of It.

(d) That God HAS revealed Himself to men, in terms intelligible to man, in the Word and in the Incarnation of the Word.

(e) That Christ is perfect God and perfect Man.

(*f*) That all Nature and the Church are necessarily Sacramental.

(*g*) That the two Sacraments are *to us* pre-eminently necessary—for light and grace.

(*h*) That the Spirit of Christ and the Body of Christ abide a living unity on earth.

(*i*) That the conclusions of the Creed about the Church, about Fellowship, Forgiveness and Life, are inevitable *Practical* (not speculative) corollaries of the preceding truths.

(*j*) That religion is pre-eminently personal and the expression of personal relations.

## ESSAY I

### JUSTIFICATION AND SANCTIFICATION

A WORKING apparatus of technical terms is necessary to all science, and Theology, the science of religious knowledge, can form no exception to the rule.

Some are unreasonably repelled by this, being forgetful that it may be very difficult to think about and still more difficult to express, what is very simple in experience.

Yet the effort is worth while, if it clears, either our understanding of religious truth or the meaning of personal experience.

Among such technical terms, that of "Justification" holds a very prominent place—yet it often seems only the outworn relic of bitter and ineffectual conflict, remote from present actualities of life.

But, indeed, to review the course of Christian Doctrine (*i.e.* the general body of the Church's detailed teaching and the successive currents of prevalent opinion within it) is much like pacing some historic gallery of the past, whose walls are hung with ancient rusted arms, mantled in dust,



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cumbersome, uncouth and obsolete, yet the memorials of many a brave and serious warfare of which we reap the fruits in peace, and the ancestral sources of the familiar weapons and effectual equipment of to-day.

There is, moreover, especial reason for placing Justification in the forefront of a volume dealing with the "First principles of the Church." Martin Luther long ago, with that trenchant directness of religious instinct which is his undoubted title to greatness, fixed upon the doctrine of Justification as *the* mark of a stable or declining Church.

And such indeed it is, for it involves the point of connection between personal and corporate religion, a point so delicately poised that the most subtle influence disturbs adjustment in balance of their claims and profoundly influences our conception of their relative value and importance.

That Justification has often had an exaggerated emphasis laid upon it, to the loss of its due proportion to the whole of Christian life, is most true and may excuse a reluctance to enter upon its consideration, but should not lead any to overlook or underrate its crucial importance.

Justification is not to be identified with "Salvation," but it *is* a stage in it, the beginning of it, the foundation of it, and in itself assures complete salvation unless forfeited.

Thus, if any died immediately on Justification, they would be "saved," and enter Heaven; yet

## JUSTIFICATION AND SANCTIFICATION 3

living on, such will not be "saved," unless being "accounted" righteous, they *become* righteous in due season; bearing the bud, the blossom, the fruit of Sanctification; except, by God's infinite mercy, in mortal extremity, "saved as by fire" (I Cor. iii. 10-15).

In its origin, the term "Justification" means the forensic clearing of a man, through an acquittal from guilt, by judicial sentence, at a legal trial; and this remains the fundamental significance of the word in its theological use.

Viewed *from without*, the man is seen standing before the bar of the supreme Judge and universal Lawgiver, a rebel arraigned by an accusing conscience on counts under the moral Law; and his "Justification" is the act of a discharge from guilt and the "remission of sins" by a sovereign clemency, mercy and love.

But *within* the man, the vital experience of such an acquittal is that of an entry upon a state of reconciliation with a God Who is Father and Saviour and Comforter. Hence, while discharge from guilt is the negative aspect of Justification, its positive aspect is that of a Divine act of reconciliation from alienation.

The Justification which begins in the Divine act is perpetuated in the Divine attitude towards the soul, and the pardon that is received, issues in the state of acceptance that is enjoyed, a "state of salvation."

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Thus the forensic conception of Justification involves a change of position, in respect to the Moral law of duty and the justice of God ; while the vital realization of Justification reveals a changed condition, in regard to the Gospel law of character and the love of God.

There is a sharp contrast between the points of view indicated, yet they remain contrasted and not opposed, for each is the complement of the other, they are but two ways of presenting one fact, and that fact one pre-eminently of personal relationship.

The *grounds* of man's justification by God, admits of very simple statement.

On the one hand, no works of ours can ever merit either pardon or acceptance at God's hands, or assure of that salvation which includes both ; nor can any works of ours render more complete the pardon and the acceptance that is made ours by God in Justification.

Hence our Justification is " Justification by Faith," inasmuch as it is Justification by Christ's sole merits only, and not in any way for our own works or deservings.

On the other hand, this same " Justification by Faith " is a " Justification by Grace," since wrought through Justification *in* Christ, for while our faith is indeed a means to grace, yet it is grace given through union with Christ which justifies and not our faith.



Yet Faith (when faith is possible) has a *necessary* office in Justification which isolates it *in that respect* from all accompanying virtues and graces ; for on man's part, Justification is "by faith only" though not by faith "alone."

This office of Faith wears two aspects—

Faith is necessary to Justification on its forensic side as an Instrument (we are justified *διὰ πίστεως* per fidem), since it enters and realizes the unseen taking us out of ourselves and leading us to Christ the Justifier—to claim all He is, as ours ; and all that is promised us through Him.

In respect to the vital aspect of Justification, Faith is evidenced as a necessary condition in us (we are accounted righteous *ἐκ πίστεως*, propter fidem), bestowed upon us by the gift of God ; a condition which renders us well-pleasing in His sight, being accounted to us for righteousness, as itself the spirit of filial obedience and the pledge of future sanctification.

Yet, although God reckons this faith in us "for righteousness," He does not justify us on account of such "righteousness," but on account of the righteousness of Christ, "the Just One" and the perfect fulfiller of all the Justice of God, a son in Nature, in spirit and in work, Whose obedience is our satisfaction.

There is thus a clear distinction between Justification and Sanctification in respect to righteousness.



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Justification does not *make* righteous in the sense of “sanctified”; in Justification we are “accounted” righteous, “accounted righteous” because of pardon and the absence of guilt, and also because of the presence of faith.

As to the nature of this faith, since justifying faith is the faith that *seeks* and *obtains* Justification, it cannot be a mere intellectual credence either of a fact or of a truth, nor can it be a belief, conviction or feeling, respecting our own spiritual state, welfare, or prospects; it is indeed even more than the response of the heart to the words, the teaching, the spirit or the life of Jesus: for justifying faith is personal faith in a personal Saviour, faith in Christ Himself; not the assurance that we are saved nor the confidence that we are justified, but individual dependence, trust and reliance upon a Saviour WHO saves—One “given to die for our sins and to rise again for our justification” (Rom. iv. 25).

Since Justification is sought and sealed in Baptism and assured and certified in the fruit of good works following thereon (*i.e.* in Sanctification), a comforting assurance is normally consequent on Justification, when “works” certify that our “faith” is truly a living and therefore justifying faith “working by love.”

It has been already indicated, that as faith is the “instrument” of man towards Justification—so Baptism is the instrument of God.

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In Baptism, the "appeal" made to God receives the "answer" of God (1 St. Peter iii. 21).

On the one hand, Baptism is the action—the operation—the work of faith, seeking grace, which is the attitude—the act—the operation of God, for (*i.e.* on behalf of) an individual soul.

On the other hand, Baptism is the token of Justification, the application of Redemption *to* an individual soul.

It is to be concluded, therefore, that we are justified by God in an act of grace through means of grace, met on our part by an act of faith in a state of faith as its sole and only condition.

The Justification which is bestowed by God's grace in Baptism, is preserved by the same grace on perseverance, and after lapse restored by the same grace in conversion or renewal.

To sum up the whole subject: in Justification God does not regard us as being in any sense "holy," when we are not so in any sense, *i.e.* by an artificial construction.

In Justification, we are "accounted righteous," that is pardoned and accepted for Christ's sake; and the term "righteous" when used in connection with Justification is not equivalent to "holy" but means "rightwise," *i.e.* in a right relation to God.

This righteousness is not imputed but imparted, and is a righteousness perfect indeed in kind before God, but not perfected in degree in us; and it is "imparted" but not "infused," for in Justification

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the only infused righteousness is that present faith which, as has been seen, does not itself operate to justify.

The whole conception of Justification becomes intelligible to us when we remember, that in Justification God never beholds us apart from Christ, but always as united with Christ—united to Him, made sharers in His atonement, not as ourselves working atonement, but as receiving its benefits.

Justification is by Faith as a means ; not “ on account of ” works, not even “ on account of ” faith, but on account of Christ ; not on account of anything we have done or can do, have been or can be, but on account of Christ’s merits and of what He is, and the grace of God is given through the Means of Grace as Works of God, not by the means of grace as works of ours.

Even justifying faith is wholly the gift of God—for Justification is not the office of man but of God.

It has been said, that Justification can be viewed either as an act, in response to the act of faith ; or as a state, in respect to the life of faith ; so it may also be regarded as an end, in view of the outlook of faith to final judgment and deliverance.

Sanctification follows on Justification.

Justification is the initiation into a state of grace, the preparation for that Sanctification whereby we are rendered positively, not only pardoned and accepted, but adopted and holy.



It is only by the indwelling of the Spirit of Christ and by His graces infused in us that we become righteous in the sense of "holy," holy with "the righteousness of God," *i.e.* by Sanctification.

While Justification is essentially a change of personal relation; Sanctification is a change of personal character, the outcome of a changed state (*sc.* state of regeneration), which is itself consequent on the former change of personal relation and the counterpart of its associated state of reconciliation.

As justifying faith is filial trust, so sanctifying faith is "faith working by love," *i.e.* filial obedience.

Hence "good works" are the works of Faith, not "the works of the Law."

Such good works do not merit salvation, though they are the evidence of it; necessary in "a state of salvation," not to it.

Salvation in the sense of final deliverance from sin and death and hell, is assured by Justification, if it be not forfeited; glorification is dependent in degree on the good works of the man.

St. Paul writes (1 Cor. iii. 11, 13, 14), "Other foundation can no man lay than that is laid, which is Christ Jesus." "If" (in the final judgment) "any man's work abide which he hath built thereupon, he shall receive a reward; if any man's work shall be burned he shall suffer loss, but he himself shall be saved; yet so as by fire"—purged, yet destitute.

While good works, therefore, can never merit salvation, since if we do all, we are yet unprofitable



servants towards God ; nevertheless, they may by God's mercy and covenant-grace, as wrought in Christ, receive reward, for His infinite merits perfectly fulfil the imperfect measure of our obedience.

There are no counsels of perfection in the Gospel constituting "voluntary works besides over and above God's commandments" of general obligation.

The so-called "evangelical counsels" of voluntary poverty, pledged celibacy and "religious obedience," are simply supposed special applications of Divine commandments binding on all.

But "religious obedience," technically so-called, is not inculcated by our Lord as a degree of perfection at all ; voluntary poverty appears as a condition of discipline imposed only when its spirit was lacking ; and voluntary celibacy is a gift granted to those few who can receive it, for particular spheres of usefulness.

Consequently these three "evangelical counsels" are not of the same order, and further, since they possess no intrinsic spiritual value, but are temporal expedients for conditional application, ought not to be undertaken as pledged states or under perpetual vow, and cannot receive obligation by ratification in such a manner. Willingness to accept such states, if it be God's will and so far as it is God's will, is of permanent obligation to all men ; their practice at any and every period of life, directly dependent upon the degree in which they further at that period the attainment of moral goodness

and the efficient discharge of spiritual service. To those who are called to acceptance of such experiences, there is granted the comfort and strength derived from the following of Christ, in a degree, in the external mode of life, yet this can never constitute a higher degree of piety than that which is attained in the imitation of His spirit, but serves alone, as the peculiar consolation of a peculiar experience.

Sanctification is the actual formation of a Christian character, *i.e.* its development by and in act, a growth in ground cleared by Justification and vivified by union with Christ.

Sanctification is wrought out, on the one hand by the consecration, the purification, the elevation, and the development of truly natural gifts, powers, and talents, being from this point of view, the fruition of a natural as distinguished from a depraved personality, the outcome of a fallen *but* redeemed humanity, hence the marked individuality of Saints.

On the other hand, Sanctification is wrought out by the operation, the development, and the perfecting of certain infused supernatural virtues or graces, namely the simplicity of Love, the recollectedness of Faith, and the detachment of Hope—from which flow the likeness of a common sanctity.

Sanctification is pre-eminently the outcome of fellowship in that *Holy Church*, which is the normal School of Sainthood, for no perfection of Christian

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character can either be developed or exhibited in isolation.

It is no less true that Sanctification is the ground of the fellowship of the Saints, for the effective source of their mutual union is most surely found, deeply experienced and fully enjoyed in that Holy Communion which they have with each other and with their Lord.

Those pre-eminently God's Saints are evident, for they transcend the institutional life of the Church without abandoning it.

### BAPTISM

The grace of Baptism is not only "justification," not only the state of forgiveness of sins shared by redeemed humanity, through the common redemption made ours by application of the merits of an eternal Redeemer in an everlasting Covenant—it is also the individual incorporation, reception and association of a personal soul into the living membership of Christ's Body, into the adoption of "sons," and into the enjoyment of the privileges of present provision and the prospect of future possession that inhere in a heavenly "birthright."

Since the forgiveness of sin is especially applied within the Church and, moreover, since the operation of the Holy Spirit indwells and energizes the Church in a special degree and special manners, Baptism is the bringing of a soul within touch of means of all grace and the peculiar influence of the Holy Spirit.

Baptism is not to be conceived as being the occasion of the gift of a new life, as if by a separately



imparted "germ," but rather as bringing a gift of newness of life by union with an all-pervading, all-potent life, and as characteristically, the operation of a "new birth" into a sphere fitted to ensure viability and permanence to the new life—the soul quickening into a new life within the body of Christ Who is "the Life."

As with the Eucharist it is impossible for us to fix the actual moment of Consecration, although we realize its consequent effect in due course; so we are no less ignorant regarding the inception of that Divine action which is most intimately correlated with the great Sacrament of Christian Initiation into the gradual demonstration of its life-giving effects.

In both instances, all our knowledge is limited to the assured confidence of a Promise of our Lord and its verification in spiritual experience.

The importance of Baptism will always be realized and its inclusion of infants be preserved where there is—

1. Adequate appreciation of the *free gift* of Divine Grace, independent of and prior to obligation or worthiness in recipient, although its benefits are conditioned.

2. Adequate appreciation of the reality and evil character of "original sin," as not merely imitation but inheritance, not merely deprivation but depravation, disease not merely debility, decay not merely defect.

3. Adequate estimation of magnitude of benefits which adhere to inheritance of Christian Church as its proper and peculiar possessions—as the educative and informing Sphere of Christian Life.

4. Adequate conception of Christian Discipleship

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as the beginning and entrance of Christian Schooling, Discipline, and Sainthood.

### RENEWAL

Justification places man in a changed position before God—a position of discharge from guilt, and in a changed position towards Him—a state of reconciliation. The “conversion” of Scripture is *μετανοια* = repentance, which is an act or state capable of repetition or frequent renewal.

The changed state of the man before God wrought by his justification must be preceded by, or issue in, a changed state in the man.

The man must not only be in a new spiritual position, he must have a new spiritual disposition. This moral change, *i.e.* this “change of heart,” is popularly miscalled “regeneration,” it is properly termed “renewal.”

This change is the fruit of the operation of the Spirit, and in itself, known to God alone ; we judge its presence by its effects as voluntarily made man’s own in the changed attitude that issues from a changed will.

What is frequently spoken of as “conversion” but more properly termed “awakening,” is simply the consciousness of a changed disposition towards God, and is not essential, though most earnestly to be sought.

So-called “sensible conversion” is simply that sharply evidenced awakening which marks the crisis, and the clearly recognized decision which marks the turning point, in a life of spiritual unconsciousness, accumulated carelessness or persistent misdoing—when by the grace of God, the man is



brought to strive and concur with the strivings and leadings of the Spirit.

The essential action of God is always wrought freely ; but chiefly it would seem, in response to prayer, personal or intercessory, and to the faithful use of the means of grace ; working most often as an insensible growth, of which man only becomes conscious, as his attitude becomes evidently disposed towards spiritual things, as he deliberately begins to set his mind and life towards God, by the power of grace without and within ; and seeks more and more that his will may be perfectly confirmed in the surrender to God that he has made by it.

## ESSAY II

### THE NATURE OF THE CHURCH

A SENSE of the vital importance of personal and experimental religion, often leads to a certain jealousy of the claims of corporate and institutional Christianity. Yet both are necessary to the full presentation of the truth in its completeness and its power.

If the necessities of the case are to receive due expression and permanent satisfaction, the race, as well as the soul, must be placed in adequate relation to its Divine object and source.

In Christianity this requirement is perfectly fulfilled.

Christianity is a social Gospel ; but, since addressed to fallen man in a sinful world, a Gospel that must needs approach its greatest aim—the regeneration of Humanity to the glory of God, from the side of the *Individual*.

The Church as an Institution exists for the sake of the individual, and is addressed to the needs of each soul ; while the Church as a Corporation reveals the end for which individual piety exists, and the sphere in which it is fulfilled.

The faith held, the ministry enjoyed, the sacraments observed, are all *means* to a yet greater end—to make men and women individually better, more personally “Christian”; it is the work of the Church to draw men nearer Christ and to make men more like Him, building up those that believe, and converting those that believe not.

The Church’s origin is by a Divine institution, and not a human arrangement.

The Church is no mere outcome of the natural instinct of association; no expedient after-thought, for the promotion of Christian progress in devout living and spiritual fellowship and godly knowledge.

Nor can the Church be recognized as existing in an ideal unity of any number of faithful individual believers, isolated it may be in profession and practice.

The Church exists by the institution and commission of Christ Himself, Who ordained visible means of admission and continuance therein; and gave to it the abiding sanction of His own authority over its order, its constitutions and its ministry.

The Church therefore exists as a visible fellowship, into which entrance is ministered by Baptism; in which, spiritual life is strengthened and refreshed by Holy Communion; and by which is applied the spiritual succours of Confirmation and Absolution; possessing a definite Faith as the condition of membership and communion; administering the discipline of an oversight which regulates alike the

conduct of Character and Worship ; and provided with an ordered constitution of its Ministry and Means of Grace.

According to the only presentation of it possessed *in fact*, the Church exists as a visible organization including both good and bad ; its history stained with human frailty, imperfection, and sin ; its aims thwarted and perverted by folly and by ignorance ; yet an organization ever manifesting more or less prominently in its history, a common ministry, sacraments, and creed ; ever claiming universality of Faith, Mission, and Obedience ; ever presenting the standard of a perfect holiness and singular efforts after it ; apostolic in origin, in spirit, and in fellowship of Discipline and Worship.

The Church, therefore, is "holy," because the spirit of holiness dwells in it, supplying the call, the inspiration, and the means to holiness ; yet the Church is not *pure*, its holy ones are mixed with those careless of holiness and unholy.

This is a trial to religious souls ; they want the Church to be like Heaven where all are good.

Their consolation is to be found in that "Communion of Saints," which is both narrower and wider than the Church ; known in extent alone by God but enjoyed by all united in "The Love of God, the grace of our Lord Jesus Christ and the fellowship of the Holy Ghost." The Communion of Saints is also the comfort of the mourner, the lonely, and the depressed, and provides the incitement to



warfare, the hope of rest and the assurance of triumph, as it exhibits Holiness sought, deepened and gained.

The Church is *obviously* a visible society, by reason of the very existence and character of its Divinely appointed Sacraments.

It is no less evidently so to thought, as "The Body of Christ."

All the sources which we possess from which to gather the idea of "a body," whether spiritual or natural, necessitate our conceiving of it, as either permanently visible or as possessing the capacity for visible manifestation.

The whole natural animal creation exhibits constant visibility of body ; the mysterious appearances of the Resurrection-body of the Lord seem to reveal the capacity for visibility rather than its necessity.

Both facts have weighty bearing on the thought of the Church visible.

On the one hand, to speak of the Church on earth as an "invisible Church," is to empty the name of its especial and peculiar significance, substituting for it, either a partial conception of the "communion of saints" ; or still more probably, an hypothetical fellowship of the "Elect" in the Calvinistic sense, which, whatever else it might be, could never represent the Church either of History or of the New Testament Epistles and Records.

On the other hand, the Church is truly invisible,

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even in its notes, in so far as they are pre-eminently moral or the evidence of intrinsic spiritual principles.

In their most conclusively convincing aspect, the Notes of the Church are marked by a profound inwardness, in common with the whole being of that Church which they serve to identify ; for we believe *in* the Church itself, in those respects in which they reveal it—that is to say, as a supernatural society enshrined under earthly conditions.

In other words, the Church is invisible, so far as it is supernatural ; though its evidences are not, but are manifest in that visible society which is the outward side and setting of a spiritual realm “ not of this world.”

In this sense, the Church of God, like the Kingdom of God, is “ within you,” “ amongst you ” ; and its existence only realized when the full meaning of its Notes is revealed to an eye of faith.

It is a mistake to endeavour to obtain such notes of the Church as shall provide us with an exclusive definition of its boundaries. “ Notes of the Church ” are to be viewed as marks whereby it is prominently evidenced and made known—characteristics which it is never without, rather than essentials without which it cannot exist—for identification, not for isolation ; so that we may easily perceive the existence and realize the character of the Church as a society—as a Divine society.

The writers of the Reformation period, for instance, on both sides, spent much useless labour

in the depiction of the notes of the Church in such a manner as either resulted in vague generalities, which exclude by implication much most marked in the historic character and constitution of the Church, or else such as made the assumed task of isolation easier by unwarranted narrowing down (with or without accretions at the same time) of its permanent characteristics.

It is best to be content with the statement, that the Creeds designate the Church; One, Holy, Catholic, and Apostolic; because it is a Society exhibiting in manifold ways and unique degree, unity, sanctity, universality, and apostolicity.

It is especially necessary to beware of making the term "Catholic," a term of exclusion rather than of inclusion. It is, in its original idea, essentially comprehensive. Following St. Cyril of Jerusalem, it may be said:—the Church is Catholic, because everywhere teaching the whole truth, making spiritual provision for all classes and conditions of men, and filled with all sorts of spiritual graces and gifts.

So also, the old saying "salvation is of the Church" must not be made to teach exclusive salvation within the Church, nor be interpreted as if equivalent to the assertion of "no salvation outside the Church."

It declares the fact that by a Divine Covenant, salvation is as a "state," the peculiar Birthright of the Church, and assures that the most perfect



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“salvation” possible is attainable in the Church, by a progressive growth therein.

To deny its possible attainment outside can be of no vital concern to us, and, therefore, no right of ours.

Many good and devout men who are not members of the Church as alone we know it, are yet evidently sharers in “the communion of saints” of “the Kingdom of God.”

It is most important to remember that the “Church” corresponds to the “Kingdom of God,” not extensively but intensively—not constituting its exclusive or exhaustive range, but affording its most evident and highest manifestation on earth.

Nevertheless, it remains true that a “Christian” is normally defined as one who belongs to Christ in virtue of incorporation into His Body by Christian Baptism; the Church being, of necessity, entered by a sacramental rite, for it is itself a society sacramental in character, because a visible organization, animated by the Holy Ghost.

The Church is the Body of Christ informed by the Spirit of Christ.

As such, the Church is constituted the Organ on earth of the risen life of Christ in glory, continuing the Work of an ascended Lord—the realm of operation of a supernatural life.

The Church as “the Body of Christ” may be regarded from three distinct standpoints that may



be termed without irreverence, the Morphological, the Physiological, and the Biological.

The Church as a body is an Organization :—a whole, capable of increase, possessing a definite structure, made up of diverse parts, of which each has its proper development, yet such that the growth of each separate member is ruled and subject to the perfection of the whole.

The bounds of this great System stand forth clearly, distinctly, unmistakably, as the outlines of “ a city set upon a hill ” and are defined in “ One Baptism,” “ In the Name of the Father and of the Son and of the Holy Ghost,” “ unto the remission of sins.” The breadth of range within these boundaries of the Church’s constitution is the pledge of the plasticity of the Church, as it is adapted to the needs of every age and confined to the spirit of none, under the moulding control of that indwelling life which is at once the Cause and regulator of its growth. It is this which makes the history of the Church, the history of the unfailing providence of God.

But the Church as a body not only exists and grows, it also *works*, and as a centre of work and activity, it is an Economy. By a manifold development and adjustment of specialized function towards a common end, and an entire interdependence in a common aim, the Church is constituted the fitting instrument of fullest activity towards God and man.

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The economy of the Church discharges a twofold work of ministry to the Glory of God and the salvation of man, by a worship and a service, that are alike sacrifice. Thus, the efficiency of the Catholic Church is established under the inspiring direction of the indwelling life, and is enriched by the free fruition of a unity exhibited in the triple theological Virtues of Faith and Hope and Love possessed.

But the Holy Catholic Church is more than either an organization or an economy ; it is an Organism, informed by one life, and that life, the Life of Christ our Lord.

The Body of Christ indwelt by the Spirit of Christ—this is at once the most complete and crucial presentation of what the Church *is* : for the indwelling life fixes Type, and thus ensures the stability of that “ New Creation ” against which the gates of hell shall never prevail.

The Church’s source, desire and satisfaction is CHRIST ; and holding fast the Head she finds her most Divine and Godlike Unity in Him—for Christ is the true Unity of God and man.

Nothing unites the Church so closely, and by nothing is its Unity so closely realized, as in its own relation and the personal relation of each of all its members in particular, to that Divine Unity Which is the object of its being—one God, known as Father, Saviour, and Sanctifier.

The Church is marked by the highest kind of Unity as “ a state,” for it is the only perfectly

adjusted expression of man's freedom and man's dependence in his moral and spiritual position and relations; but it is yet more characterized by a Unity of Life, that exhibits the deepest (because the most Divine) grounds of human Kinship.

Viewed in its practical operation, the Church presents the spectacle of a Fellowship of Redeemed humanity—the Family of God, a leaven destined to renew the world by its labours and presence in it.

It affords, at the same time, an ensample of Restored humanity,—which provides to those within a School of Holiness, the Home of Discipline and Worship; and displays to those without, the Evidence of the unseen Kingdom of God, in the existence of a “chosen people” whose privileges and obligations witness to God's universal Kingdom over all.

The two chief treasures the Church has to offer to the matured Christian, already trained in the Creed, the Lord's Prayer, and the Ten Commandments—and faithful in the acceptance of these—are the Holy Bible and the Holy Communion.

It is, therefore, essential that absolutely free access to these should be always jealously guarded and scrupulously preserved.

The rest of the Church's Institutional System may then be rightly and frankly accepted, as affording an invaluable historic environment for development in Christian character.

Beyond this, the immediate concern of the



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Individual ceases and the interests of the Corporate life begin.

But it cannot be too strongly emphasized how large a place those interests of the Corporate life have in vital religion.

It is even the case that a quickened sense of the importance of the corporate life of the Church and of the duty of sharing to the utmost in its missionary activities conceived in their widest possible range is needed to enforce that sense of sin and grace which lies at the root of personal religion, since it is necessary to realize that omission is sin as well as commission, and what, too, the actual power of grace can do.

These obligations of membership are thus beneficial because obligations to Christ, not to the Church, which they yet build up through HIM, "from Whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love " (Eph. iv. 16).

### PARTIES

Every man is born with a temperamental aptitude for the ready recognition of specific aspects of the Faith ; and this natural bent is often confirmed by the fostering of training, surroundings, and the selective action of the will. This bias of appreciation when organized, issues in the formation of Parties, each exhibiting a tendency to depreciate the value of



any other point of view than its own ; and the exaggeration of self-importance, in such parties when established, to the existence of Divisions—while reaction from this result often engenders a general attitude either of indifference or scepticism—minimizing the importance of truth held or attained ; in the one instance forgetful that every endeavour ought to be made *definitely* to apprehend truth, and to maintain *firmly* that which is comprehended as positive truth, confident that Truth is great and will prevail ; and, in the other, failing to realize that in matters of faith and practice, while it is often necessary to make a critical estimate in order to attain a practical judgment, it is never desirable to cultivate or maintain a critical attitude as the state of settled disposition.

Conviction is often brought home to ourselves, as well as others, not by controversy but by life.

The true way to defend the Faith is to confess it ; the true way to commend the Faith is to practice it.

The bond of love towards God and man, truth and holiness, is the best antidote and preservative against the solvent of credulity or unbelief.

It is always necessary to remember that a Catholic Church is preferable to an uncatholic party : a “ party ” *can be* but a part, and the whole is ever greater than its part.

So also the proportion of the Faith is alone maintained, when based upon the recorded revelation of a manifested divine life, and guarded by the history of the World, the Church, the Soul.

The types of Christian Standpoint, exhibited in the recognition of faith, may be classified roughly under three heads—

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### 1. *The Low.*

This realizes strongly the intimacy and freedom of grace. Its method is to value experimental experience of feeling, laying stress upon the beginning of salvation and regarding this life as a prelude to the life to come which gains its characteristic importance from the opportunity afforded for spiritual decision. Its danger is a familiar individualism of religion.

### 2. *The Broad.*

This realizes strongly the benignity and universality of spirit manifest in the Gospel. Its method is to value philosophical insight of thought ; laying stress upon the conduct of life and regarding this life as an education for the life to come which gains its characteristic importance from the opportunity afforded for spiritual distinction. Its danger is a subjective idealism of religion.

### 3. *The High.*

This realizes strongly the dignity and responsibility of man's position before God. Its method is to value Humility and Obedience of Will, laying stress upon the Means of Grace and regarding this life as a probation for the life to come which gains its characteristic importance from the opportunity afforded for spiritual growth. Its danger is mystical legalism.

## ESSAY III

### THE AUTHORITY OF THE CHURCH

CONSIDERATION of the Church's Authority is best approached mindful of the fundamental exhibition of authority presented in the relation of parent and child.

The authority of a parent over a child is obviously twofold; on the one hand, there is the provisional authority which trains, disciplines and controls (a regulative authority); on the other, the permanent authority of a moral relationship (absolute authority).

The former is a means to moral ends; the latter is the expression of a moral end itself.

The essential authority of the Church is not absolute but conditioned: it is the authority of Historic Witness, verified by the authority of the Written Word; for the sole authority which is absolute, is that of God as revealed in His incarnate Son, Jesus Christ, our Lord; to Whom the Church testifies and all Scriptures witness.

The exercise of this authority by the Church is not coercive, deterrent, or concentrative; but persuasive, winning, pervasive: for it is the spiritual



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authority of influence, and not merely an administrative authority of power.

The authority of the Church in matters of Faith, is accordingly declaratory ; declaring that which it has received “ from the beginning ” ; and thus, by exclusion condemning novelties of doctrine.

The Church is not a judge between opposite opinions, nor can it by legislation determine new articles “ of faith ” ; it is the guardian of the Truth, which it enunciates on the unbroken testimony of a chain of historical witness ; and the declarations it makes of this witness are checked, preserved constant and confirmed by Holy Writ.

Hence Historic Evidence witnesses *what* was the Belief of the Church at any given time and up to that given time ; the “ agreeableness ” of Scripture to such a belief, alone proves whether that belief was indeed “ The Faith ” ; and both combined, lead to a verification of the Truth.

Even the decrees of Councils are affirmations, not expositions of the Faith ; safeguards, rather than sources of positive teaching ; the Scripture is the source of positive teaching, and its essential truths are enshrined in the Creed.

It is, therefore, obvious, from the nature of the case, that there is no binding authority of necessary truth, either in the decisions of General Councils, or the general consent of the Church.

Yet both are in the highest degree influential upon the faith of individuals ; and moreover the



authority of General Councils, based upon Scripture and accepted by general consent, is the highest affirmative, definitive and regulative authority possessed by the Church for the guidance of its teachers and the instruction of its members.

The two great Credal Dogmas of the Church are those concerning the Trinity and the Incarnation ; these the Church emphatically proclaims as received from the beginning, and declares them alone necessary to that " everlasting salvation " which is the " birth-right " of all its members.

Conclusions and consequences by extension from these two fundamental " Christian " dogmas, have the limited authority consequent on general acceptance or assent—that is to say, they have a tempering influence on the doctrinal beliefs and the religious tenets of individuals.

Deviations in pious opinion are checked and rectified by the atmosphere of undefined tradition in which they breathe ; error being, at once, unstable and transitory by its very nature, especially in a sphere wherein the eternal Spirit of Truth abides, broods, and operates.

The greatest danger of the Church is over-definition, the making of unessentials, as if " *de fide*."

The ordering of God's Church manifests His providential guidance in this, that the two cardinal dogmas being enunciated, History has prevented the accumulation of a burden of subordinate authoritative definition.

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The exercise of authority by the Church in laying down the conditions of visible fellowship with itself is final ; yet if such conditions violate Scripture, the consequences of their imposition cannot exclude from the Communion of Saints, even though they may suspend its evidence.

Moreover, the Church cannot rightly impose aught, as a condition of membership, in respect to the substance of faith, save its minimum, implicitly contained in the Baptismal Formula of Admission and Initiation.

But the Church naturally associates the full confession of the Nicene Creed with the Rite of Communion ; and may impose still more detailed standards of doctrine as conditions of its sanction upon the teacher.

The primary aim of Church authority in general, and of the Creeds in particular, in respect to matters of faith, is :—to preserve intact the unity of the whole faith and to maintain the proportion of a complete Faith, for purposes of practical piety and religious understanding.

The Church has, besides, authority in respect to Rites and Ceremonies, binding upon the individual who is called upon to perform them, but which must not be “ repugnant ” to Scripture.

In the divided state of Christendom, every coherent portion of the Church has of necessity to settle regulatively questions which arise in respect to order, administration and discipline.

The consentient, continuous and ancient Witness of the Church is bound to exercise the most profound influence upon the individual inquirer ; on the one hand, by affording a test whether a doctrine held, is likely to be true, thus impressing the personal judgment into a sense of grave responsibility for its decision ; and, on the other hand, in the degree by which conclusions approved as true on independent grounds are substantiated, encouraging increased confidence that by such investigations a right solution will be attained of the problems with which they are concerned.

In ordinary, it is legitimate, and indeed inevitable, for the majority of persons, as well as unavoidable, on most points, with any person, to leave the responsibility for truth of detail on the teaching body ; but the teachers are required to verify what they teach, that is to say, to verify both what the " deposit " committed to the Church, as a teaching body, is ; and also to determine what may be arrived at by legitimate scientific treatment and philosophical expansion of the received essential basis of doctrine, at the same time so distinguishing such results, inferences and deductions, that they may not be regarded as if " de fide." Towards the same end, the right of personal inquiry on the part of its individual members is not only respected by the Church, but encouraged to the fullest extent possible in each case ; and personal judgment on any point that becomes insistent in personal religious experience



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or crucial to personal spiritual well-being becomes an imperative duty, for which each individual must acknowledge final responsibility before conscience.

Since "the Church to teach, the Bible to prove" expresses the relation between the dual authority in matters of faith (*cf.* Articles 6 and 8), it is necessary to determine the nature of that "proof," which is to be sought, expected, and accepted from the Scriptures, as the decisive criterion of ecclesiastical doctrine. "Proof" in its ideal intellectual relations means absolute certainty, requiring an infallible guide; in its moral relations "proof" is a reasonable assurance commending itself to the conscience, and requiring a sufficient guide; but "proof" in the spiritual relations of life is a reasonable assurance of such a kind as permitting and submitting to the exercise of Faith affords the ultimate *conviction* of certainty.

It is only when Faith is reduced to intellectual assent that an infallible assurance of the truth of tenets held can be regarded as necessary; if Faith is no less the spiritual energy of a moral disposition towards God, then such an infallibility is obviously either inadequate or unnecessary.

The supposition of "infallibility," as in some way pertaining to the Church, is not peculiar to Roman Catholic theologians; but has never been claimed by the Church.

Spiritual "infallibility" is preservation from all error, either of morals or faith.



In the former sense, it has never been expected, in man's known frailty ; but the latter has seemed more probable from its dwelling in a more abstract sphere.

Yet, there have been times when it has been not merely " Athanasius contra mundum," but even " Athanasius contra ecclesiam."

To acknowledge, thankfully, that the universal Church has hitherto been kept from falling into dogmatic error, is far different from attributing to it, as a possession, that which has been due to God's overruling Providence.

To believe that the Church will never be permitted to fall into *permanent* error in the essentials of faith or morals, is fully justified by the promise, " the gates of hell shall not prevail against her " ; but that is not to establish the freedom of the Church at any one time, from even general corruption in doctrine or practice ; although it may be well believed that our Lord's crowning assurance, " Lo, I am with you always," makes certain that there will always abide a seed of recovery and a remnant of faithful ones, even in the worst degradations the Church may suffer.

Yet all is to be ascribed to God, and to His providential Government ; not to any attribute proper to the Church, *as* the Church.

We believe that the Divine guidance will surely, if slowly, manifest its influence as time flows on, never permitting infallible judgment, but ever witnessing with increased assurance to the truth.

Two forms of revolt are evidently possible against the twofold authority of the Church.

Heresy is the violation of the unity of Christian Dogma : Schism is the violation of the unity of Christian Fellowship.

In the case of either, there must always be actual wilfulness, if there is to be personal guilt ; and that guilt will be in proportion to the degree of actual wilfulness and the consciousness of it.

The spiritual consequences of revolt to the Individual are therefore determined by the Motive for it, and the estimation of Heresy and Schism as " sin " can alone be determined and pronounced from the Judgment-seat of Christ.

The Church can only deal with heresy and schism by a countervailing excitation of the Faith or Charity violated ; marking the consequent restriction by disciplinary diminution or cessation of fellowship, as living substance contracts when stimulated.

There ought to be no need of corporate discipline *in* the Church, only of extrusion or exclusion from it. Discipline in the Church is to be provided by the public opinion of the Church ; this, in turn, arising from a sense of the obligations of membership on each individual conscience, with practical expression of approval or disapproval in the instinctive (and for the most part unconscious) choice and exercise of fellowship.

The Church possesses no control over the conscience, mind, or spiritual life of its members, save

by consent ; and even then, can only exercise that control indirectly—by appeal, suggestion, or influence ; for no right of access exists against the inviolable integrity of human personality.

In conclusion, it may be pointed out that as a matter of fact, the great body of the Church's Doctrine receives its chief value as a series of protective outworks around that essential nucleus of Christian Knowledge which it at once enshrines, elucidates and protects from shock ; just as the Church's Institutional System presents to the enjoyment of Christian Privilege, the *same* " Grace of our Lord Jesus Christ, Love of God, and Fellowship of the Holy Ghost."

## DOGMA

### *The popular estimation of Dogma.*

Many profess to accept " doctrine " while they reject " dogma." The reason of this is obvious ; even speaking of " earthly things," we cannot escape from the evident need to teach, the presence of material for teaching, and the influence wielded by the things taught. " Dogma " is resisted because it renders prominent the element of Authority latent in all teaching. Moreover it seems possible to shelter oneself, in this position, behind the New Testament Scriptures : " Do they not draw a like distinction ? " " No one can deny their recognition of doctrine, but what of their attitude towards dogma ? "

### *Use of the word in the New Testament.*

The word is rarely used.



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1. It occurs twice in connection with secular matters—once, of the arbitrary decree of an earthly potentate (St. Luke ii. 1), once, on the lips of persecuting Jews pleading a like Edict (Acts xvii. 7).

2. It is applied twice to Church matters, in an unfavourable connection, in passages of St. Paul's Epistles, where the Apostle speaks concerning the tyranny of obsolete ordinances and regulations, "that were against us," but now are "blotted out"—obsolete ordinances and regulations, the acceptance of which involved antagonism to the fundamental principles of the Christian Church.

It is to be observed, however, that these passages exhibit, not St. Paul in opposition to dogma, but the clash of opposing dogmas. The proclamation is that of a herald who announces, "le roi est mort," but, with instant breath continues, "vive le roi."

3. In the expression "Dogmas to keep," or more literally, "to guard" (Acts xvi. 4), the word and the thing alike emerge into light in connection with the activities of the Church at the earliest period of her history with a significance already fully developed and clearly defined.

It is an amply sufficient reply to the objection "that the decrees to be guarded were, in this case, practical and not doctrinal," when it is answered that all dogma is essentially and primarily practical, although its formulation may involve and require a doctrinal basis (such as these decrees undoubtedly have), or on the other hand, its practical significance may underlie the doctrinal form which its statement assumes.

In fact, "dogma" and "doctrine" are but the twofold aspect of God's revelation received in the Church: "dogma" as apprehended by her,



“ doctrine ” as taught by her. In a word, “ dogma ” is the “ form ” of “ doctrine.”

*The relation of Dogma to Authority.*

It has been already stated—

Absolute authority exists alone in God and in our incarnate Lord.

Such absolute authority is the authority of Direct Revelation.

The authority of the Church and of Holy Scripture is the conditional authority of Mediate or Transmitted Revelation. The authority of their witness is based upon that of Him to Whom they witness and is manifest in proportion to their witness to Him.

Both in Holy Scripture and in the Church, there is evident a twofold authority—

- (a) The relative authority of teacher, *i.e.* the Church or the Writer is responsible for the expression of revealed truth.
- (b) The absolute authority of Author, *i.e.* God Himself, for the substance of the truth revealed.

*Conceptions as to the Nature of Dogma.*

Three estimates of dogma exist—

I. Dogma is essentially the *absolute* expression of the truth.

According to this view, dogma is, as it were, crystalline—a crystal : regular, clear, formal, precise, but lifeless. Its nature widely dissevered from life by its existence as a crystal. Its nature incapable of giving life and very incompletely of sustaining it. Its biological relation is restricted to that of being a “ by-product ” or an “ excretion ” of the Church’s life. Its existence is that of a “ deposit,” an

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“abstraction,”—and if the soul be loaded with useless or effete matter, it will become diseased, as surely as the body.

This view forgets that the Church is a *living* body with characteristically *organic* produce.

2. Dogma is regarded as the temporary shrine of an incommensurate truth.

According to this view, the relation of Dogma to truth is like that of the Husk to the Kernel—protective, merely, to the new life, until its strength is developed.

But the husk is a protection needed for the kernel *isolated* from the parent stem, and the doctrines of the Church cannot have any meaning apart from the Church, but exist in unbroken continuity with the life of which they are the outcome.

3. *Dogma is the vital expression of practical truth.*

According to this view, the Crystalloid in the tuber or the seed is a truer figure of what dogma is. Though not inorganic, it *is* crystalline in *form*; though not isolated from permanent relation with life, its temporary form is yet subservient to the uses of life. It is a product of life—separated out from life, yet enshrined in living environment—stored up for future benefit to life, in face of present dangers—destined to be dissolved on contact with life into forms assimilatable by life, that it may be utilized *in* life and to life's sustenance and increase.

Until brought “in touch” with life, dogma remains unserviceable to life.

At all times there is the strongest possible contrast between the narrowness of the hard-and-fast lines of dogmatism, and the precision of the subtle outlines of dogma.

## ESSAY IV

### THE MINISTRY OF THE CHURCH

So far as the evidence goes, the Early Church (*i.e.* the Church of the first two centuries) was strongly sacramental and as markedly unsacerdotal.

The witness of Silence cannot fairly be made—by any doctrine of reserve that refrained from casting that which was holy before the unclean, or of care to avoid ambiguity in the presence of Judaistic and Pagan phraseology and ideas—to overthrow the positive witness of historic testimony on this point.

The Sacramental Word and Act was then the chief thing; not the actor or speaker, the Agent of their enaction.

Afterwards the focus became distorted; and he who did assumed a false prominence in relation to what was done.

This change came about because the thought of corporate authority was displaced by that of individual power.

In the Early Church the reality of Priesthood was not sharply distinguished from its regular exercise. Hence the deposed priest was really



regarded as a layman. Hence, too, we do not find any evidence that the Early Church recognized an "indelible character" impressed by ordination.

Indeed, the grace of Ordination was conceived of as a special trust rather than as a personal endowment; the grace given appertained to the office and work rather than to the officer.

In the Christian Church there is a difference of priestly work rather than of priestly character.

In the earliest ritual of the Church the Bishop appears as the central Officiant and the Presbytery as his assistants.

The conception of the independent position and activities of the priest is of later growth.

In time the conception of an ecclesiastical Officer and Steward of Christ, whose honour lay in his Authority in the Kingdom of God and his Office in the Household of Faith, was superseded by that of the Mediating Priest, whose glory lay in the possession of inherent supernatural powers and the custody and control of means of grace.

Such a conception logically ends in the priest finally becoming the director of individual conscience and the arbiter of individual destiny.

In the one case the priest ministered for the well-being of a community and to that of its members; in the other he arbitrates and works that well-being. This is the change from a "medium" or an "intermediary" to that of a "mediator"; it is Sacerdotalism.



Sacerdotalism is difficult to define, because it is a temper ; an accent rather than a thing. It is the spirit inherent to such a conception of the Priesthood as claims the exclusive possession of peculiar supernatural powers inhering independently in a Person or Order in consequence of the isolated bestowal upon each of an individual gift, instead of laying stress upon the distributive discharge of ordered spiritual function which characteristically marks the administration of the Sevenfold Gifts of Christ committed to the Church.

It is one of the greatest blessings of the English Reformation that it enabled the Church of England to recover, reassert, and revive the more primitive and purer view, while she continues to maintain the necessity of Orders in a Visible Historic and Apostolic Church, to reiterate the dignity of the Ministry and to emphasize the pre-eminently sacramental character of the Church's life.

No Christian is more sacerdotal in function than another ; the Priesthood is only representatively sacerdotal, the Organ of a body in which all are alike Priests. Yet all have not the same ministerial functions or the like authoritative commission.

The order of Priesthood is one which dispenses sacramental grace, but does not control it ; one which administers sacramental grace, but does not bestow it.

The Christian " Order of Priesthood " is characterized by ministry, not by sacrifice ; its office

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is pre-eminently pastoral, and the Order of Priesthood exists on behalf of the Sacrificial Order of the Church.

So far as the Order of Priesthood exercises sacrificial functions, it does so representatively, not mediatorially.

Its exclusive functions are in order to and in consequence of sacrifice, *not* those of sacrifice itself—thus some to consecrate, all to offer ; some to administer, all to celebrate.

In a word, in the Christian Church there is no sacrificing Order, but a sacrificing people in due order ; and the Sacerdotal Order of the Church is wider than the threefold orders of Apostolic ministry within it.

Since the Priesthood is the most numerous and widely distributed Ministerial Order, its members have naturally been immemorially responsible for the universal and chief and central Act of the Church's Worship, especially in those portions that are of most weighty consequence, such as, for instance, the Consecration Prayer. Hence a limitation due to order, as sharply marked as if due to doctrine.

“ The Ecclesiastic ” is “ The Priest ” of the English Church. He is yet more the Officer of Christ than the Officer of the Church ; and his office is alike magisterial and administrative. He is the spiritual statesman of the Kingdom of God amongst men ; in the world, yet not of it ; exercising

the Authority of Christ in the Realm of the Power of God.

It is easy to misunderstand the aims of Ministry ; it is not easy to over-estimate the Dignity of the Ministerial Office.

From the earliest times, when we can trace the History of the Church as a *settled* great visible organized Community, three Orders are found.

Our position is one of historical fact, not to argue whether ancient immemorial and universal Custom be right or wrong—though if we believe the Church to be divinely guided (as we believe the individual to be) we shall have a strong bias to believe such an order right.

The triple order of the Ministry we do not know to have immediate divine Institution or Necessity ; it has sufficient and adequate authority to ensure its validity as well as Canonicity or regularity.

To reject its completeness is to incur irregularity and to endanger validity ; indeed, in the Early Church that which was irregular was counted thereby invalid.

Moreover, the evidence of commission and hence of validity should be clearly manifest in an historic and visible organization, by an historical and visible witness ; hence the indispensable character of the Episcopal Succession.

Hence also, while we do not deny the *reality* of other “ Ministrys,” we are unable to recognize such ministries as “ ordered,” *i.e.* as possessing



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the specialized functions of the Episcopate, the Priesthood, or the Diaconate, which mark the historic Economy of the Church.

The unbroken order and uniform custom of the Church in respect to the threefold Ministry and its functions is most impressive.

That which is novel we must decline to recognize in this matter.

By nothing is the Visible Continuity of the One Catholic and Apostolic Church more clearly evidenced than by the Historic Episcopate and the immemorial specialization of function in the ordered Ministry of the Church.

The history of the Development of the Orders of Christian Ministry is more of antiquarian than practical value.

The following points, however, require to be noted :—

1. The fixed order of Catholic Ministry only dates “ from the Apostles’ time ” ; theirs a unique position and office.

2. The “ Orders ” represent the local (and localized) elements in the Christian Ministry.

They were at first twofold *ἐπίσκοποι*, also called *πρεσβύτεροι* ; and *διάκονοι* (cf. St. Paul’s Pastoral and other Epistles).

It is probable that the stages by which the local Episcopate assumed its final and permanent form were different in different places, their issue in a uniform order being due to the establishment in a



position of greatest stability of the same factors, in a system of which they formed the constant elements.

From this point of view the historic development of the Ministry appears as a series of oscillations, more or less varied in different areas and bringing about temporarily diverse or divergent inter-relations ; but issuing in a uniform settlement, potentially present from the first in the constitution of the Church and the elements of the Ministry.

St. James of Jerusalem from the first approximates very closely to the later conception of a Diocesan Bishop, in respect to his Authority ; and the function of Ordination may have been regarded as a *necessary* consequence of such a position of authority, quite apart from any special supposed commission or "gift" to ordain. The intense reverence for the central and primary ministerial authority of the Bishop in very early days would stamp his activities with a pre-eminent validity, and restrain all others from their usurpation through an innate fear of presumption.

It would never enter their minds to question the power where there was the authority, nor to recognize the power where the authority was less evident.

The fact that the Episcopate owed its authority to "custom" would certainly not justify any individual presbyter or presbytery in "taking to himself" or assuming peculiar Episcopal functions

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contrary to that established "custom"; to do so would be irregular and uncanonical, even "invalid" in the sense of "precarious," as endangering both the guarantee and the reality of "Mission."

The evidence of "Mission" is "Order."

There is *no* evidence that any presbyter ever dared to arrogate to himself the authority to ordain as a Presbyter until the Reformation.

There is also no evidence whatever that the Episcopate originated from the presbytery by usurpation—from the position of "ruling eldership," "superintending presidentship," as *primus inter pares* in a purely presbyterian sense.

So far as the Witness of Church History is concerned, it may be noted here that the latter part of the second century exhibits fully developed the Historic Episcopate and an established Tradition of its primitive origin and succession; at the same period we also find no less marked an emphatic insistence upon the undisputed supremacy and supreme authority of the single "Bishop."

The early conception of a Bishop's Office seems to have been that of authority, administration, and, according to the Clementines, teaching; that is to say, he is regarded chiefly as the visible centre of Ecclesiastical Unity, the source of Government, and the depositary of Apostolic Tradition.

In their measure and order the Presbyters co-operate in these respects with him.

ST. PAUL'S USE OF THE WORDS "MINISTERS  
AND STEWARDS"

"Let a man so account of us as the ministers of Christ and stewards of the mysteries of God."

St. Paul speaks under difficult circumstances—men misunderstand the aims of the ministry, they did not over-estimate its dignity.

In answering them, St. Paul's chief care is to correct the appreciation of its aims, yet so that he does not appear to disparage its claims.

The manner in which he does this is suggestive—he gives no abstract definition of the ministerial office, nor does he even present it as viewed in its completeness, towards God as well as towards man, he simply states how they (his hearers) are to regard it. "Let a man so regard us."

Two aspects of the ministerial office are exhibited in his figure, drawn from two separate sources—the Jewish and the Gentile World respectively.

He first declares the "standing" of the ministry and then the "activity" of the ministry.

I. *THE MINISTERS OF CHRIST.* (*Jewish source. The standing of the ministry.*)

The word employed, different from either of the kindred ones used in other passages ("servant—δουλος—of Christ" (Rom. i. 1), and "good servant—διακονος—of Jesus Christ" (1 Tim. iv. 6)).

The word employed has an interesting history—

The stages of its use in classical Greek are : (1) a rower in a war galley ; (2) a toiler ; (3) a subordinate official (such as an orderly to a commander), an herald. In the Gospels and the Acts, it is used particularly of Jewish underlings, civil and sacred, save in two most significant instances, viz.—



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1. "From the beginning were eye witnesses and **MINISTERS** of the Word" (Luke i. 2).

2. (By our Lord Himself): "My Kingdom is not of this world; if my Kingdom were of this world, then would my **SERVANTS** fight, that I should not be delivered to the Jews: but now is my Kingdom not from hence" (John xviii. 36).

The "ministers of Christ" are the *OFFICERS of the KINGDOM*.

Appropriately to this, the term is never used in the *Epistles*—save of the office of the ministry in this place.

In this figure congenial to Jewish thought, the standing of the ministry is set forth. The position is one—subject but not servile, responsible and *therefore* honourable—subordinate to God, not to man; that none may boast or despise.

2. *STEWARDS OF THE MYSTERIES OF GOD.*  
(*Gentile source. The work of the ministry.*)

This thought of "stewardship" drawn from the Gentile idea of the Family (*viz.* the clan, the household, the steward, the **KΥΠΙΟΣ**).

Under this figure is set forth the activities of the ministry, *viz.*—

Oversight, Providence, Guardianship; the Clergy are to direct, to feed, and to maintain.

(a) The Clergy are to regulate, to govern, to control the household of Faith. Their Apostolic charge is "to command and to teach," to "exhort and to rebuke," with all authority; and, by the power and commandment of their Lord, through their ministry, "to bind and to loose," "to remit and to retain" within the family of God.

(b) Furthermore, it pertains to their office, to



feed with fit nourishment, each and all over whom their care is given.

(c) Theirs also, *Presbyters* as well as Bishops (according to the Ordination Service of the English Church—in this a unique and peculiar example), to preserve and to guard the proportion of the Faith.

These functions are performed by virtue of the guardianship of Stewards—to whom is committed a “trust,” a “gift,” a “deposit”; for they are “stewards of the mysteries of God,” commissioned to administer out of the treasury of Grace, things both new and old.

The characteristics of the Clerical Office are pre-eminently Pastoral (feeding, direction, guardianship, oversight and rescue); all peculiar and so-called “sacerdotal” functions being subordinate to the Pastoral Work of provision and the Official Stewardship of administration.

Placed in a position of special authority, they exercise that authority by special service, and by serving, they command.

The most *Priestly* work of the Clergy is often done in the most “unpriestly” fashion; and only thus possible.

## CONFIRMATION

“Confirmation” is essentially an Apostolic Benediction—the concluding Blessing in the service of Initiation pronounced by the Bishop; a rite analogous to the Laying on of Hands by the Apostles, not necessarily identical with it.

There is absolute silence about the practice of Laying on of Hands, as a continued usage of the Church in connection with Baptism, until Tertullian.

That Baptism and Confirmation are closely connected, is witnessed by the universal practice of the Eastern Church, which administers Confirmation immediately after Baptism.

That Confirmation is the Complement of Baptism, and not a mere adjunct, is no less clearly shown by the immemorial appointment of the West, in dissociating the times of their observance.

That Confirmation is the Completion of Baptism, is emphasized by the Echo and Affirmation of Sponsorial promises and vows, in the Rite as observed in the Church of England.

But though not its mere associate, Confirmation is no rival in dignity to Baptism, the lesser rite depends for its grace upon the greater Sacrament ; even as the Institution of the one, as “ necessary to salvation ” by Christ, surpasses the following of the Apostles’ Example to edification.

The close conjunction of Baptism with Confirmation in the time of the Fathers was not favourable to appreciation of the distinction between the Grace of Baptism and that of Confirmation.

The upspringing of an elaborate Ceremonial, with recurrent and but slightly varied and uncertain symbolism, in connection with their twofold observance, increased the elements of confusion.

The gradual substitution of Unction for the Laying on of Hands completed alike a “ corrupt following of the Apostles ” and the obscuration of accurate doctrine.

Only the separation between the two Offices in the West gave promise of an eventual reformation in rite and clarification in doctrine.

The Prayer-book Service, in its very restraint of Ceremonial and moderation of language reflects most

truly, the position of primitive days, and the indeterminate position in its deeper aspects of the teaching of those early ages, to which it presents a return in what has been called "indefiniteness of language," as compared with theirs.

Any consideration of the doctrine of the Grace of Confirmation must bear in mind the following general principles :—

1. The laying on of hands of the Bishop, finds its precedent as a rite, in the example of the Apostles ; and derives its significance from his position, as the Depositary of *all* Ministerial authority, gifts, and action.
2. Every ministration in the Body of Christ, is an Administration of the Spirit of Christ.

These principles are common to the case of Confirmation and Orders alike.

To proceed : Baptism is an entrance into the Church, the Church is indwelt by the Holy Spirit, each Christian is called "a Temple of the Holy Ghost," it is said, "those who have not the spirit of Christ are none of His."

The Personal Spirit is given to each, by virtue of His indwelling in the Church ; when the new life is made theirs by spiritual regeneration and incorporation into the body of Christ.

The Holy Ghost then becomes the portion of the Christian's inheritance ; life-giving Lord to be invoked, but not to be prayed for, as if not already ours.

St. Augustine says, "We say therefore that in baptized infants, though they know it not, the Spirit of God dwells."

Confirmation, on the other hand, is not the primary impartation of the gift of the Holy Ghost,



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but its perfecting in all His Sevenfold fulness of grace, the normal entrance into the plenary enjoyment and assistance of those bounties which inhere in the primary Gift that is already ours—by Invocation, Evocation and Confirmation, of the Holy Ghost.

The Consecration to the Priesthood of the whole Church which Confirmation is, has a natural analogy to the consecration of Ministerial Priesthood.

In both, it is not the gift of the Holy Ghost as a Person that is to be received ; He is in us—but it is “ Holy Spirit,” a gift, a grace, “ Chrism,” that is given ; His energizing operation, not His immanent indwelling.

In a word, sources of spiritual Character are then bestowed, but not the source of spiritual life itself conferred—that spiritual life on which all “ Character ” must be founded, and from which alone it can be educed and developed “ in measure.” Confirmation, as already implied, appears to be the bestowal of no element of spiritual life, yet Confirmation is not merely like the “ quickening ” of the child in the mother’s womb, an awakening to the exercise of individual powers ; it is even more, it marks the viability of an independent spiritual life. “ Baptisms and the laying on of hands ” are terms to a stage of spiritual experience. Confirmation is a spiritual “ coming of age,” accompanied by a maturation of spiritual endowments.

It is also the opportunity and occasion of spiritual fruitfulness ; for Confirmation opens up all revealed Means of Grace for the formation of Christian Character. As, in respect to its “ grace,” Confirmation cannot be isolated from Baptism—since Confirmation is the benedictory Ratification of Baptismal



Grace and intercessory Request for its increase—and as there is required from all beyond the age of infancy certain spiritual qualifications, before they may receive even Baptism itself—in order to receive the Grace of Confirmation those “now of years of discretion and having learned,” must exhibit a yet fuller measure of personal fitness and qualification.

This follows from the Nature of the Rite, both in its relation to Baptism and in the character of its grace.

It is impossible, therefore, to ignore or be unmindful of, the presence of spiritual disabilities, when they exist in the case of such as are of an age to be confirmed, whether they arise from the prolongation of spiritual infancy, incapacity, infirmity, or alienation.

Iraeneus well says, The gift of the Spirit “is only bestowed on those whose lives are adapted for it.”

To such, in Confirmation, the Holy Ghost grants a development for progress in grace.

## ESSAY V

### THE BENEFIT OF ABSOLUTION

“ ABSOLUTION ” is a Church term, because, unlike “ forgiveness,” it has exclusive reference to the Church, and not to the World of Redeemed Humanity.

Absolution signifies the release from bondage ; remission, the forgiveness of a debt. Hence the phrase “ the Absolution *or* Remission of sins ” (a phrase due to the Puritans) is not a redundant or explanatory expression for one thing, but the two aspects of one Act from very different points of view. In this complex sense the Absolution is, on the one hand, the declaration and assurance of God’s pardon and forgiveness ; on the other, the conveyance and restoration of a freedom lost or impaired through sin.

Besides the effect of sin in bringing guilt towards God, it affects our relation to Humanity. And, since Christ has taken human nature into Himself, God’s forgiveness must be conjoined with man’s—“ the Son of Man hath power on earth to forgive sins.”

Hence Absolution is the application of the Divine Forgiveness to the wounded Soul by the

pitying hands of that good Samaritan, with Whom, according to the flesh, it is set at enmity—pouring in oil and wine ; gifts given indeed by God, but administered by His Church for healing and relief, for “ benefit ” and “ comfort.”

Speaking of Christian folks alone, God does not forgive “ in Christ ” apart from the Church which is His body, but forgives by restoration of unity with that body, to which is granted in an especial—because covenanted—degree, “ the forgiveness of sins,” and to be in living unity within which is to be in a “ state of salvation.”

The depreciation of the need of “ Absolution ” is due to a defective estimate of the results of sin. By sin we do an injury against redeemed humanity ; we play, as it were, the part of Adam in a “ New Creation ” ; we react in a degree the Tragedy of the Fall ; we are traitors against our restored, common birth-right, untrue alike to our “ nature ” and our “ calling.” Moreover, the channels of our union with the body are choked, and our fellowship in its unity checked as well as rendered injurious—therefore the offence against the brethren must be done away, ere our restoration is complete.

Absolution is therefore at once the conveyance of the Church’s release and the declaration of God’s pardon.

God’s forgiveness indeed acquits freely and fully of “ guilt ” ; it does not necessarily, therefore, remove the effects of sin.

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Such are, alienation from our fellows and estrangement from the means of grace, both spiritual evils ; and also temporal punishment that is a temporal "evil."

Absolution is the remedy to provide for the removal of the two former of these ills, a first aid provided for the assistance of a soul bound by the infirmities consequent on these two spiritual evils—evils, however, in the remedying of which man's forgiveness and assistance has a real part to play in its new unity, power, justice, and tenderness in Christ, "restoring such a one in the spirit of Charity."

Absolution being the declaration by man, and therefore removing sense of estrangement from our fellows—of God's pardon, and therefore removing that estrangement from the means of grace, which ultimately is sense of alienation from God, Absolution is not merely removal of Church censures, but the renewal of Church Communion.

Hence while Absolution brings removal of Church censure and access to the means of grace and to Communion, yet it is not the same as Church Discipline, but underlies it as a principle, exemplifying the blessing of a free and bold access towards God "in Christ" and "through the blood" of Christ.

All "Christian" forgiveness has an especial quality and efficacy—"confess your sins one to another and pray one for another that ye may be healed."



Yet this is particularly so in the case of the "elders of the Church."

This is because by virtue of their office they both speak in Christ's stead and also as the voice of the Church.

Absolution is, in a word, the power of the Church exercised by its officials with an authority entrusted by Christ.

The whole activity of the Church, and hence every act of the Church's Ministry, is inevitably characterized by a remitting and retaining of sins.

It is this truth which is most solemnly declared in the words of our Lord in the upper chamber, narrated in St. John xx. 23.

That declaration did not institute Absolution, but recognized the Church as henceforth empowered to absolve, by the mission of reconciliation committed to it.

The fundamental exposition of the Principle of Absolution and its Institution by the Command of Christ is really narrated in St. John xii. 2-16.

It is most significant that the saying of our Lord at that time, "What I do thou knowest not now, but thou shalt understand hereafter," applied equally at the time of their promulgation to each of those great discourses which were afterwards to be illumined by the Sacramental Rites of the Church.

The disciples *did* understand the teaching of individual humility already; hence St. Peter's

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refusal. Our Lord impressed the lesson they evidently showed themselves able to receive, and left for the time to come the deeper significance of His words and Act.

In the words of peace to the conscience-stricken and troubled disciples on the Resurrection morning, they were prepared to receive the reminder of the teaching of the Passion night, and commission to exercise a collective humility, personally exhibited by the body of Christ towards each erring one, and “to restore such a one in the spirit of humility.”

It is sometimes said, “what right has the Church to pick and choose which institutions of our Lord she will continue to observe—why keep the Holy Communion and reject the washing of feet?” The words of our Lord in this case clearly show that a spiritual act lay hidden for the time, concealed by this outward washing which the disciples already understood; when able to receive it, the permanent institution of Absolution was recognized alike by our Lord’s commission and the Disciples’ practice; and Absolution as a quasi-sacramental rite fulfils ever in the Church—the washing of feet.

Considered in its relation to the Individual, Absolution is in its essence the personal renewal of Baptismal Grace; the restoration of spiritual privilege and freedom in a state of salvation, together with release from the fear of God which hath “torment,” and from receiving as punishment that Divine temporal discipline which should be

accepted as the chastisement of a son—rather than pardon or release from guilt or even its temporal penalties.

Hence, like Baptism, Absolution requires repentance and faith for its efficacious reception and operation.

Hence also the unjust refusal of Absolution cannot hinder the gracious bestowal or restoration of God's covenanted benefits and blessing.

In harmony with these considerations, it is obvious that to secure the due administration, purpose, and effect of the Rite, absolution is best given generally and appropriated by the individual. Only in cases of exceptional necessity should it be given and applied to the individual as an individual.

The Church of England recognizes only two such cases: first, where else the person is deterred from communion, though desirous of it; and second, when the person is unable to prepare for death because of a troubled conscience.

The administration of Absolution is naturally assigned by the Church to those to whom the Cure of souls is committed either directly or by devolution, *i.e.* on the Diocesan Episcopate primarily and upon the Parish Priesthood. This is the practical ground for a restriction which is sometimes given a sacerdotal construction.

Since Absolution is a corporate function its exercise can alone be looked for in the ministerial Organs of the Church.



The Ecclesiastical Administration of Penance, conceived in its deepest and truest aspect, lays stress on the necessity of confession rather than on the "benefit" of Absolution.

Such confession of specific sin is immediately connected with prayer for forgiveness; the subordinate and subsequent benefit of Absolution depends on these and follows from them, and is the authoritative ratification of their consequences.

To sum up—

The words "Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained," were not spoken to the Apostles only, but to the disciples—to the whole community that was to become the Church.

They recognized with the authority of Christ the power of Absolution committed to the Church.

To "absolve" is to "set free."

God in Christ is the great Absolver because He sets free from the guilt of sin by His forgiveness; from the power of sin by His Grace.

None but God can forgive sin or give grace.

Yet God gives to man in "the Body of Christ," absolving work to carry out, the authority and power to release not from the guilt and power of sin but from its burden and its spiritual temporal effects, by declaring the forgiveness granted by God in Christ, to quieting of conscience, and by restoration in the Christian fellowship of the means of grace.



The corporate ministry of reconciliation is discharged through those to whom is committed the official cure of souls, all the work of whose ministry involves in its effect the remission and retaining of sin.

Finally, there is a peculiar quality in all Christian Forgiveness ; it is full, free, and effectual, in a measure that can only exist where there is the special incitement and obligation to forgive which it possesses, and where the Holy Spirit is present and works with special power and grace.

The whole consideration of the place and value of Absolution is confined to the Church ; we are entirely ignorant of the manner of application of the Divine Forgiveness in the world outside ; hence the Church can exercise and claim authority and power in this respect, only in regard to its own fellowship ; and the benefits of its exercise are governed by the spiritual conditions obligatory on its members.

### THE PROBLEM OF PURITY

The Church has ever upheld a noble ideal of purity, yet has not always supported that ideal, either by wise argument or advanced it by sound developments. Nevertheless, the fact remains, even if the methods be in any respect impugned.

No revolution so wholesome as that wrought and upheld by Christianity in this respect is conceivable.

As has been already implied, the advocacy of the

Church for its cause has not always been faultless, nor its efforts on that behalf, well balanced.

A visionary immaculacy has sometimes been detrimentally substituted for an attainable chastity, while sexual purity has been exalted into "the one thing needful" and the equally imperative demand for unsullied truthfulness ignored.

A natural revulsion from the crying evil of the heathen world, and a legacy from the animality of its outlook, from early days fostered in the Church an attitude which found some encouragement in personal peculiarities characteristic of St. Paul the Apostle to the Gentiles ; and more excuse, in misconceptions of his counsels and attitude.

A perfect ideal was inherited from our Lord, from His words and from His example, but the point of view of the Christian Community suffered depuration through the corruptions specified and thus innumerable evils were bred, the lasting influence of which has not yet disappeared.

Purity is much more positive than negative—and the necessity for cleanliness of life is even greater than that for cleanness of life—nothing short of absolute chastity in thought, word, and deed, can ever satisfy the elevation of Christian Principle.

God's Creation demands reverence alike for all natural ties and for all natural endowments.

Hence, the error is extremely grave and perilous, when Sex is hidden as if itself and not its abuse, was a shameful, an illicit and forbidden thing—instead of being exalted as rightly pervading and dominating mortal life—especially when, as it should be in Humanity, glorified by its offspring Love.

For the misdeeds of Passion (*i.e.* sexual love) pale

before the enormities of Appetite (*i.e.* sexual lust), divorced from love.

It is God's alone, to gauge the relative enormities of sins, it is man's to fear the enormity of all sin; yet within the range of any one kind of wrongdoing, it is certainly possible to distinguish degrees of heinousness.

All sins of the flesh are clearly condemned in that they involve the wronging of another; they are obviously aggravated in the degree in which desire is wilfully inflamed, its gratification sought with calculating selfishness, or its impulse absent, or subservient to ulterior ends.

No duty is more imperatively incumbent upon the Church than the rectifying of the world's social treatment of the problem, or the revision of its judgments in respect to sins of the flesh.

In no matter is it more necessary to distinguish between sins of infirmity and deadly sin.

Sin can never be venial, for all sin is deadly if persisted in, but the Church must discriminate between the sin that is deadly and the sinful acts which may fall short of it; for by deadly sin is meant a rooted sin—a sin<sup>of</sup> habit or character which is the source of many other sins, while sins of infirmity are sins of impulse, neither inherent in character nor confirmed by habit.

One assertion must be absolute: the Church can recognize no other union as permissible other than Marriage; for every other form of association involves injustice, insecurity, or infamy.

Since the basis of the matrimonial contract is the acknowledged attachment of a mutual Love, it evidently requires for its perfect realization that which Christian Marriage demands in respect to the



marriage tie—that it should be a voluntary exclusive union between a single pair indissoluble till death—while the consummation of such a marriage is obviously prepared by lives of antecedent continence on the part of those who contract it.

The advanced civilization of modern life has undoubtedly refined and extended the companionship of wedded life, and hence it is the more to be regretted that the attendant artificial conditions inevitably tend to defer or impede the possibility of entrance upon the state of matrimony.

When Marriage, however, is possible, the ends of marriage have become reversed in importance, for when the Marriage is one of wedded Love, the supreme importance of the relation is found in the mutual society, help, and comfort (both spiritual and temporal), which the one has of the other ; the second ground for matrimony still remaining of undiminished importance ; while the desire for children follows as a matter of course—though not unintelligently, regardlessly, or irresponsibly. That such marriages, contracted early and regulated accordingly, are the greatest possible security for Purity and the due of the young to-day, calls for a recognition and encouragement not always tendered even by the Church.

Before this, the struggle of Boyhood finds its most inspiring incitement in the spirit of “noblesse oblige,” as on the part of those who are the Knights of Christ and who owe reverence to all womanhood for love of their Mother, a motive augmented later, in young Manhood, by thought “for the sake” of the Wife that may be ; by a deep conviction of the weakness that acknowledges defeat—except to seek the Divine forgiveness at once, and at the same



time once more renew effort by the Divine help besought—together with a vivid sense of the sinfulness alike of self-confidence and despair ; and by habitual reception of Holy Communion.

The further, practical, considerations which follow also demand attention, if the delicacy of the problem and the difficulties of the situation it involves are to be fairly faced or fully met.

No warning against “ the first sin ” is needed so strongly as in the case of illicit intercourse between the sexes ; for the very naturalness of the instinct, act, and gratification, tends to mask the falsity of the position ; disposes to its confirmed adoption, and implants—at any rate in the case of men—an often indelible craving for the satisfaction of a want become natural out of due course.

No appeal, once felt, is foregone with such difficulty, especially when the associated familiarity, homeliness and intimacy of the relation, impinges on a lonely, dull, and straitened life.

From the time of its inception, men are liable to become engrossed in sexuality, especially at certain periods of life or under certain circumstances, but never more than, when debarred of absorbing “ hobbies,” deprived of pleasurable excitements, or debarred from free association with social equals of corresponding age and of the other sex, when overwrought or over-anxious.

Even the essential discipline in physical abstinence, is very liable insensibly to drift apart from the preservation of mental purity ; in the struggle to be continent, the mind is abnormally sensitive to impressions, and readily becomes excessively—and therefore, morbidly—absorbed in just those interests which are, for the time, best largely left aside.

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Nor is this the only deterioration against which a continent life has to guard ; although the possible extravagances in marriage, of a life continent before marriage, are deprived of serious harmfulness, when met with a wise understanding of their cause and a deep appreciation of the value of that which they accompany—finding as they do, their best corrective, in the swift reaction of instinctive delicacy sure to ensue.

Since true purity consists in reverence for sex, not in aversion from it, the natural craving, with each stage of development, to know its meaning at that stage, has the fullest right to complete satisfaction—and the normal stages of due knowledge appear to be successively, the individual bodily structure—with a preliminary suggestion of its function ; then, its complement, and the actual relation of the sexes ; and finally, the character and consequences of their intercourse, as it exists in human life.

In the case of the more inquiring sex, a knowledge that there is a cycle of development in specific function, and the approximate ages of its inception, growth, maturity, full activity and decline, possessed early in its course—is indispensable to check the evolution of a crude philosophy of life, as permeated and ruled throughout by sexual passion ; just as a plain understanding of the real aspect and direct service of the parts of primary character in the other sex, well replaces the vague allurements conjured up by the ardent imagination of ignorant youth.

For both sexes, some knowledge of such secondary characters as distinctive temperament is necessary in early maturity, since the ascription of identically like passions to the two sexes, may easily occasion

undue anxiety for settlement, when the affections are deeply engaged, or an equally undue satisfaction without it, as well as premature disappointment after it ; while it also discourages false views of life and the motives that sway it, dangerous to innocence, and dangerously misleading to ignorance, in social life.

Shock to cherished ideals of life, or breakdown in fundamental ways of regarding it, not only always cause such immediate distress, but are also alike so unsettling to mind and character, and leave so indelible an impress upon both, that no necessity can be more imperative than that they should be formed in real correspondence with nature and therefore truly worthy of it.

The extended discipline in continence for men, is in close correspondence with the prolonged adolescence of women, both attaining the nubile condition in the lustrum after majority ; it is invaluable, therefore, both in establishing and conserving the virility of a wholesome frame, and in favouring insight into the complex nature, ends, and obligations of life ; while above all, it chastens the affections, develops self-control, nourishes and fixes ideals, and generally—conduces to form a character of moral integrity, mental clarity, spiritual insight, personal charm, and singular influence.



## ESSAY VI

### THE SACRAMENTAL PRINCIPLE

THE Analogy of Nature and Revelation is in nothing, seen to be due to origin from one Author, more than in the Sacramental Principle running through both.

All the outward products of man's activity exhibit that Principle and the sovereign sway of all Art is based upon it ; for the outward product of man's thought and active skill bear the impress of his whole personality, and witness to the nature of him, who wrought them in the entirety of his personality ; moreover, they not only bear the impress of his nature in the totality of his powers, they are instinct with the power and energy of that which they reveal and from which they spring ; so that they "affect us," that is, produce "effects in us," being charged with the creative potency of that life from which they originate and upon which they therefore depend.

So all Nature is sacramental—an embodied Revelation of God Himself, vivified with the energizing power of Him Who created it and Who immanent therein sustains it.

Hence the Sacraments of the Church are not to be conceived of as exclusive or sole channels of Sacramental Grace ; but as Revealed and therefore “ necessary ”—exhibitive, illuminative, and pre-eminent Means of specific Grace.

The exhibition of the Sacramental Principle culminates in the Incarnation of our Lord.

The Incarnation is supremely Sacramental, both as the Revelation of the unseen Father in the Incarnate Son and in its revelation of Grace as well as truth, of spiritual energy as well as reality.

Accordingly, Revealed Religion, in its absolute form, is essentially Sacramental also.

The Sacraments must never be regarded apart from their preparation. Judaism, it is true, was symbolical rather than sacramental, because imperfect ; yet it nurtured the Sacramental Sense until *He* came.

In Christianity, the sacramental character of the One Religion is fully manifested, until He come again ; yet *realized* through a further gradual preparation than that afforded in Judaism.

Anticipated by mysterious discourses, the Sacraments were at length instituted under the most impressive circumstances ; the one, before the Death, to witness to an everlasting Presence ; the other, before the Ascension, to witness to a never-ending Fellowship ; until, when the completeness of the gift was assured at Pentecost, Baptism became the

first Apostolic Counsel, and the Breaking of Bread the first Christian Practice.

The contrast between this fact and the comparatively small place subsequently occupied in the Apostolic Letters by the Sacraments is amply accounted for on a threefold ground: partly by the preparedness of those addressed to accept them, just as to-day little stress is laid upon Theistic Apology in Church; partly through the unquestioning use of them by those who were converts, for strife over the Sacraments did not arise till Mediæval times; and, to some extent, doubtless—from the discipline of silence towards those without, necessary to avoid the profanation of sacred things by those incapable of appreciating them, according to the precept of our Lord Himself, and to avoid misunderstanding of the Christian practice, since heathen calumnies were to be refuted, as the Apostles taught, by life rather than explanation.

On the other hand, the very indirectness of Apostolic allusion shows the familiarity and acceptedness of Sacramental Usage and Doctrine, since it is only to familiar and accepted matters that “allusion” can be made.

The above considerations, then, fully explain why greater prominence is not found to be given to Sacramental Doctrine and Observance in formal shape in the Apostolic Epistles.

In harmony with the position suggested, yet all the more significantly, on turning to the Gospels,



it is to be observed that they contain not only the brief, if pregnant, record of the Institution of the Sacraments, such as the "facts" of the case would require in Historic Memoirs of that character, but also what might not be anticipated, very full preceding discourses regarding their essential and underlying principles.

So, again, the Sacramental Principle in the Early Church displays itself from the earliest sub-apostolic times and bears no appearance of being introduced as a corruption from without or of having been formulated through external influence, whilst its characteristics are such as would mark an apostolic "tradition," if we can judge by the existing apostolic writings.

The practice and teaching of the primitive Church, both in respect to the simplicity of the outward part and the definiteness of the inward part of these Holy Mysteries, stands in marked contrast with the complication and obscurity of the heathen mysteries, and hence was not liable to corruption from those sources.

Moreover, neither theory nor use was sacerdotal ; the very fact that there can be any question as to who administered them shows that it was the Rite and not the Celebrant which was the centre of thought and importance ; hence these observances did not lend themselves to be magnified in the interests of a "caste."

But indeed the difficulty of the Religious problem

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lies *not* in the salvation of “ the soul,” but of “ the body ” ; it was the resurrection from the dead of the Body that was the stumbling-block, as it is the redemption of the Body for which creation groans in travail and waits in hope.

Hence the Sacramental Principle is not only “ meet ” as part of a great System, it is also “ apt ” in response to a great need.

Since the normal state of human life involves soul and body united, religion must take impartial account of both the internal and the external, to make complete provision for the complex situation. What God has joined together cannot be put asunder without most serious loss and wrong ; and therefore Christianity not only acknowledges the most direct concern with body as with soul, but also that the relation between the internal and the external, the spiritual and the material, is of the most intimate nature, the most far-reaching consequences and the utmost importance. Any attempt to dissociate their elements is alien to its *practical* Genius, and any attempt to depreciate either element is contrary to its Catholic Spirit. Hence Christianity does not despise the Sacraments as aids to faith, or under-value them as means of grace. They are in both respects absolutely fitted for the life of such beings as we are, living in such a world as we live in, and they meet the most urgent needs that arise from both these conditions.

The Sacramental Principle as an aid to faith gives

definiteness to the outgoings of faith and fulfilment to the appeal of faith, doing away with the necessity of mere feeling and affording consolation to the soul oppressed by physical conditions or temporal mutability.

The Sacraments being not exclusive in their significance but conclusive, even as the Church is in relation to the Kingdom of God, they are the certainties of a life of supernatural confidence and assurance.

Yet they are much more than an aid to faith, else those whose faith was strong might dispense more and more with Sacraments; they are not merely occasions of spiritual communion in grace, but instruments of spiritual communication of grace.

Just as the Incarnation is the greatest of all Sacraments, so the Church is essentially sacramental in its nature and its activities as "the Body of Christ"—the Organ of an invisible Spirit, the visible organization enshrining an unseen life, the especial instrument of the continual exercise of the Power of Christ.

The additional benefits of the Sacramental Principle enshrined in the Sacraments admit of very brief statement.

The Sacraments constitute a protest against Manichæan and Ascetic error; they constitute a protest against subjective Pelagianism, for grace is given and must be given before man can take or faith receive; they constitute a witness against



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the exaggeration of individualism, through their existence as *social* rites ; they constitute an assurance that our life is lived in a supernatural sphere ; they constitute an evidence of the consecration of Nature now—the natural being, so to speak, interpenetrated by the spiritual—and of the hope of a perfected Bliss in body and soul hereafter.

The efficacy of the Sacraments is witnessed at once by the fruit of sainthood and by the experience of believers.

To sum up—

The existence of external rites as Rites characterizes a religion of Law—of Works ; the existence of external rites as Sacraments belongs to a religion of Grace—of Faith.

The existence of Sacraments is a witness to the need of “ grace.”

The fewness of the Sacraments is a witness to the potency of grace ; the use of Sacraments so simple, so few, so exceptional in character, a Test of Faith ; the Institution of Sacraments by the Word is the pledge of the efficacy of their institution and operation.

The two great sacraments of the Gospel are *in kind*, “ universally necessary ” to man generically, even though they cannot be said to be so in operation to men individually, being here in Earth at least necessary to “ salvation,” that is to spiritual health, hereafter being left in God’s hands and to His love.

Hence it has been often pointed out that God is not bound—in the way of limitation—by the Sacraments, but we are;—bound to seek the grace of God, by the definite means of grace which He has revealed to us, not without them or even as if apart from them.

The due use of the Sacraments is of infinitely greater importance than the exhaustive explanation of their character—if, indeed, such be possible to us—for how we may and can benefit by them is a more profitable question than how they can benefit us. Hence the Church, for instance, in the Blessed Sacrament, directs us rather to consider how we may *profitably* enjoy the Body and Blood of Christ and *duly* receive them, rather than to consider how they are present, or how they are bestowed.

### THE SANCTITY OF THE BODY

The sanctity of the body is far too often overlooked, ignored, or underrated. As “our lower nature,” it is often put forward as affording a crude explanation for the origin of evil, and even as a ready excuse for its practice.

Man *has* a lower nature—but it is his fallen nature, not his body *as* body.

His degradation and depravity has its root in a warped personality; and although the body is debased to bear fruits of bitterness and manifest “what spirit we are of,” in deeds for which we shall be judged, yet “sins” are but the evidence of blight, when “sin” cankers and corrupts the core of life within.

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If men dread “ a sin ” more than “ to be sinful ” it is because the punishment of “ a sin ” is often more speedy, temporal, and evident, than the retribution that falls upon the nature whence it sprang.

The Christian can certainly never accept the body of man as “ our lower nature,” except in respect to its subordination to human personality.

When Christ rose from the dead, it can only be said that He took again upon Him a Body which was the Body of His Glory, and “ a lower nature,” only in reference to the Divine.

It is true that the body of man is as yet “ a body of humiliation,” which through sin may indeed be made only too easily, the body of shame ; but, so far as its destiny is concerned, destined to be “ a glorious body ” through grace.

So long as Christ sits at the Right Hand of God, a mean estimation of the body ought to be impossible, as impossible as it will be when He comes again and we see Him as He is.

For there, in highest heaven, abides—not soul alone, but body also ; a glorified humanity which holds the supreme place that heaven or earth affords.

We have indeed no scale to measure the relative value or dignity of parts of our complex being.

If it be remembered that it is directly through Sense that Beauty is revealed to us—as, through Mind, Order ; and Holiness, through Conscience—and that it is the whole God-given and God-wrought being of man, which together evidences and witnesses to His perfect “ goodness ” shown in “ perfect love,” men would hesitate long, before they dared to impute any intrinsic inferiority to the Body—or, even, to emphasize any inferiority of *relation* as characterizing it.



The truth is too often neglected, too rarely taught, too little dwelt upon, too little acted up to, that the Consecration of the Body is a greater thing than any renunciation of the flesh can be.

Men hesitate to prostitute their minds, still more their spiritual capacities, because they have learned something of their dignity and realize something of their value, as well as power. Christ's Redemption, the life of an Incarnate Lord and the Consecration of an Indwelling Spirit, should move men in as noble a disdain and as reverent an awe, to abstain from prostituting the bodies they too lightly desecrate.

For the body of man is his eternal inheritance every whit as much as the soul—as much “his,” as much an integral part of “himself.”

Hence the Ideal for humanity is neither self-indulgence nor self-renunciation, but self-completeness by an entire growth in godliness through the sanctifying vision of God which purity alone ensures, until man becomes “self-complete” indeed, but not self-completed—for he becomes self-complete alone “in Christ,” according to the Apostolic declaration, “The life that I now live in the flesh, I live; yet not I, but Christ liveth in me.”

Certainly few words are more pregnant in meaning, or more potent in application, than the petition in the Prayer of Humble Access, “That our sinful bodies may be made clean by His Body.”

Before the sanctity of the body can be duly impressed by Religion, preliminary secular provision must be made—of good food, air and water, proper sanitation, decent dwellings—and the wholesome recreation that is supplied by variety of occupation, sufficient leisure, and so far as may be, some change of possible surroundings. In this connection must

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be added the grave need to remember that, as has been admirably said, "The business of the Churches is not to lay down the law in economic matters any more than in questions of medical (or, say, astronomical) science, but to convince their adherents that no man is a thorough Christian if he is content to accept the existence of human misery produced by economic causes as inevitable, and that all Christians without exception are bound to promote whatever economic changes are, in their conscientious conviction, for the good of society as a whole, without regard to their own interests."

### GRACE AND THE MEANS OF GRACE

#### 1. *The Nature of Grace.*

In the phenomenal realm we are accustomed to conceive of the phenomena of Matter and Motion, as ultimately due to "configuration" in an immaterial medium; hence, therefore, it is legitimate to draw an image, under which to shadow forth the nature of Grace in spiritual things—conceiving of "Grace" being, as it were, the Energy arising from the Divine disposition towards us, as well as the state of Divine favour in which we live and move and have our being, when Nature is harmonized and attuned to God.

It is only when we proceed to conceive of grace as an energy, that we are able to speak of "grace to help in time of need."

This conception of grace as an energy, appears the true corrective of—

(1) The Mediæval realistic view of grace as a quasi-substance.

(2) The modern rationalistic view of grace as simply a recognized state of favour.

Grace is then essentially that aspect of favour (χάρις) under which God exhibits Himself to those on whom He has compassion and to whom He reveals Himself as well pleased.

But the favour of God is no mere passive attitude—it is like the glories of the face of the sun on high, it cannot be unveiled without shining, and its energy is the sunlight of the soul. Hence grace is also God's *help*; as well as *the gifts* (χάρισμα) which proceed from His favour to our help—chiefest among these the gift of the Spirit of Christ the “life-giver,” “the spirit of life,” Whose sevenfold gifts bring spiritual distinction and beauty to the grace-full life that develops Christian “graces.”

## 2. *The Characteristics of Grace.*

Grace, hence, is characterized as—

(a) Gratia gratum faciens, *i.e.*—

(1) that which makes to appear gracious, graceful.

(2) that which makes grateful, acceptable.

(b) Gratia gratis data, *i.e.* a gift *freely* given (like the sunshine and the rain, cf. Gospels).

## 3. *The Efficacies of Grace.*

The Light is a Parable of “Grace.”

(a) “The light is sweet and a pleasant thing it is for the eyes to behold the sun.”

(b) The light makes the plant to grow.

(c) Bacteria cannot live in the light, they die—burnt out, purged away.

(d) Grace is as necessary to good works, as the light to the mellowing of the fruits of the earth.

(e) Grace is as necessary to perseverance as light for the works of man.



4. *The Means of Grace* (χάρισμα).

(1) The means of grace are the means whereby we receive God's gifts (χάρισματα).

(2) They are also the assurances, not only of His gifts, but also of His favour (χάρις).

(a) The means of grace may be altogether invisible (inward acts of devotion), or, with outward pledges and signs (sacraments).

(b) A "means" is—

*either* (1) that which conduces to an end, an Instrument. *e.g.* The colours on the palette of a painter are the material "means" to his art—his brushes and paint are "instruments."

The means of grace, in general, are instruments, not only assuring us of the favour of God, but also—by their use—conducting to the maintenance of that favour.

*or* (2) that which conveys a thing as its vehicle or channel. *e.g.* The books in the library of a student are the intellectual "means" to learning, because they convey to him the thoughts of others—his books are vehicles of thought.

The means of grace that are sacramental, are also vehicles of grace, conveying to us divine gifts, according to the divine purpose and institution.

(c) Yet the means of grace are moral means, *i.e.* they require due use, and a right spirit in using them.

The colours of the painter, the books of the student, cannot benefit unless used rightly, and the thing aimed at cannot be attained without using them.

The education of the artist, the discipline of the thinker, are but the preparation for the further, the fullest and best use of the means at their command.

So the leading and training of the individual soul, the lessons of spiritual experience; so faith and repentance, are preparations for the means of grace and their due employment and enjoyment, and can be no substitute for them.

5. *The Virtue of Grace.*

Grace is marked in a singular degree by "vitality." Although grace may be resisted either by indifference, despite, or habitual sin, and such resistance is in the end deadly, yet it nevertheless remains true that the graces of a Saint are the fruition of the "grace" bestowed upon a Sinner and are perfected out of it, for "grace" begets "graces."

## ESSAY VII

### THE SACRAMENT OF THE BODY AND BLOOD OF CHRIST

THERE is a most striking contrast between the tone of popular thought to-day concerning the Sacrament and that of the sub-apostolic age, both in respect to the fulness of recognition by the latter of Eucharistic Sacrifice and in its direct appreciation of the Gift as the Body and Blood of Christ.

This makes all the more significant the fact that the Body and Blood of Christ were never regarded as material for the Sacrifice : there is no recognition of any Oblation of the Gift of the Body and Blood of Christ in the Eucharist.

Any attempt to derive this colouring from the influence of the heathen mysteries, completely breaks down before the significance of the words of Justin Martyr respecting them.

The true source of both thoughts is to be found in the teaching of the Apostles and the institution of Christ.

The Church's indebtedness to the primal tradition is fully seen in the character of the New



Testament records, teachings and allusions, respecting the subject.

The whole Rite, by historic association, language, acts and setting, is enveloped in a sacrificial atmosphere ; as is proper and inevitable to a Sacrificial Feast upon a Divinely accepted Offering ; the echoes of Propitiatory Sacrifice linger around its Eucharistic Memorial.

From the first, Type and Prophecy were alike cited as foreshadowing the Rite of the New Covenant—Melchizedek's offering of bread and wine to the Father of the faithful was invested with mystic meaning.

The prophecy of Malachi (i. 11) was universally interpreted of the Eucharist. Its mention of the Mincha, presented the Hebrew equivalent to the thought of the great Anamnesis, used as it was of the shewbread as a Eucharistic thankoffering, a sacrifice of gratitude, tribute and homage.

This Prophecy is referred to the Eucharist from the earliest times.

That its application must be spiritualized to suit the richer nature of the new Offering—filled with a grace the older never possessed—is evident by the consideration that a parallelism between Bread of the Eucharist and Shewbread, Incense, and Incense, would imply a material offering merely ; whereas, if the Shewbread was a figure of the Sacramental Thing, and incense, of Prayer, the spiritual wealth and reality of the Offering is strikingly emphasized,

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not by an inadequate comparison, but by the implied contrast.

There is indeed a real difference between Christian Sacrament and any Jewish Ordinance : both may be, alike, “ seals ” and “ evidences ” of a Covenant, but here resemblance ends ; and strange consequences often follow any unconscious reversion of standpoint—thus, Calvinism is a masked return to Judaic thought.

Neglect of this difference has been the occasion of many difficulties in the way of a right estimate of the Dignity of the Sacraments.

For the institution of Sacraments is only a stumbling-block, if they are merely symbolical “ of the letter ” ; the case is far otherwise if they are really Means of Grace, “ of the Spirit.”

Hence it is that the Church has no difficulty in giving them the greatest prominence in the spiritual life of faith ; whereas alien modes of thought touch them but little and regard them as “ ordinances,” the prominence of which in Christianity it is felt difficult to justify save by the express command of Christ. The Sacramental Principle of the Church is therefore sometimes accused of “ formality ” and “ legalism,” because the Sacraments are being conceived of as “ ordinances ” observed by men under Divine command ; not as instruments of grace and privilege operating by the word of Divine Institution and Promise ; divested of life, they become depreciated as “ dead works.”

The difference between Jewish Ordinance and Christian Sacrament is this: the one witnessed to grace and truth beyond and outside itself; the other is the pledge and means through which grace and truth are brought home to us.

Even though "the old fathers" might be partakers of "Christ," they could not be partakers of the Body and Blood of Christ.

The Sacraments are those "good things" which "*were* to come"; but as the sign and token is better than the shadow or anticipation, so will the secrets of the Unseen World be better than the "mysteries" which now partially reveal them.

Thus, the Excellency of the Christian Memorial remains "until He come."

Its Solemnity is no less enhanced in observance which is no chance flash of remembrance, but a Perpetual Memory, established of set purpose, in sight of all. The Ancient Liturgies are very careful to stimulate, arouse and call forth, this sense of mindfulness on the part of all who celebrate the sacred rite, that they may have the recollectedness befitting those who stand in the Presence of the Lord.

A careful regard to the employment of the term in the Old Testament, would seem to show that the Old Testament use of Anamnesis is connected with sacrifices, not so much to emphasize the offering of the sacrifices as a memorial *to* God, as to emphasize the solemnity and sacred awefulness of the



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memorial made “before God,” by its association with the sacrifices of Divine appointment and worship; the solemnity of the Memorial, and not its direction, is that on which emphatic stress is laid.

The solemnity is enhanced, though contrition is changed to praise and prayer to thanksgiving, in the Blessed Sacrament of the Altar—the Altar of the Cross.

This view of the reasons leading to the association of ἀνάμνησις and sacrifice, is confirmed by the use of the expression ποιεῖν τίνα, which in the LXX is frequently used to denote “to offer” or “to sacrifice,” and more generally, “to celebrate or perform a given solemn action,” and which therefore, consequently includes sacrifice but does not postulate it.

The elements of the Eucharistic Offering, present sacrifice in its simplest aspect and most significant relation.

The unconsecrated elements constitute a thank-offering.

The only “Oblation” (Mincha) strictly speaking in Holy Communion, is the offering up of the fruits of the earth and man’s labour, that God may make them to us the Body and Blood of Christ.

The participation of them after consecration is a Feast upon the Sin-offering for the congregation.

For “we have an Altar”; the Jews might not partake of such a Sin-offering, not even the Priests;

all Christians, as alike Priests, partake freely of Holy Communion ; and since their Altar is the Cross, their privilege is greater than even the Priests of the Law enjoyed.

If the Holy Table is no more, but no less, an Altar, than those of the Jewish Dispensation, it is a far holier " Table of the Lord."

The *whole* Sacramental Mystery is a Sacrifice of Praise and Thanksgiving—

1. For natural sustenance and joys, expressed in creatures of bread and wine ;
2. In remembrance of an incarnate Lord Who is symbolized as Bread of Life and True Vine.
3. For spiritual sustenance and refreshment conveyed by consecrated manducation ;
4. Through a distributive action which exhibits the Body broken and the Blood shed for us ;

consummated in

5. The self-oblation of the Church in the person of its communicating members, in union with the Lamb upon the Throne.

The nature and function of Consecration is often misunderstood.

It is not wrought by priestly recital of the words of Institution, as the Romanists now teach ; but is wrought by the Holy Ghost in response to the actual Invocation of His overshadowing, or by the tacit intreaty of His Power, as a Divine Response to and confirmation of the Words spoken, the Acts

done, the Rite observed, according to the Institution of the Word made Flesh.

We cannot fix the "moment" of Consecration, we are assured of its effect.

The "Prayer of Consecration" is a prayer *for* consecration, that God will act according to His promise for the fulfilment of His purpose; it is not a Canon of consecration by the recital of certain words of which the Priest makes a Sacrament.

Before consecration, the bread and wine are types of the Bread of Life and of the true Vine, that is of Christ; after consecration, the bread and wine are types and Sacraments of the Body and Blood—the living Humanity—of the Lord.

Consecration is, in order to Communion and not to sacrifice; although it involves the oblation of gifts, and connotes Sacrifice alike as its foundation and its consummation.

Similarly, it is the whole "action," not the consecrated elements alone, which forms the Memorial. Doing as Christ did, speaking as Christ spoke, eating and drinking as Christ administered, constitutes the Memorial; not merely the bread broken and the wine poured out, however greatly sanctified.

Neither Christ, nor yet His Body and Blood, are in any "proper," strict or true sense "offered" by us in the Sacrament, consequently the Rite can only be termed "propitiatory" in a very secondary sense, as dependant on the meritorious sacrifice of



the Cross ; nevertheless the Eucharist is an effectual Memorial, for the merits of our Lord's sacrificial activity, inherent in His incarnate Person and indissociable therefrom, are therein presented before men and proffered to God.

The Eucharist is an effectual memorial, because in It we "show forth" the Lord's death, the one Act of Sacrifice once offered upon the one Altar of the Cross, in the way our Lord Himself appointed.

In heaven, the Lord's death is "shown forth" by the Presence of His human Nature at the Right Hand of God ; not in act of Sacrifice, but in potency of Sacrifice ; the same prevailing Presence reveals its intercessory appeal "before God," in our commemorative celebration of Him on earth ; showing forth all the power of His atoning Death, and conveying all its benefits to the faithful soul, giving access to the Throne of Grace by "a newly-slain yet living way," and a sanction to our petitions for ourselves and others "through Jesus Christ our Lord."

In heaven, the marks of our Lord's Passion are the seal of an accomplished propitiatory work, and not tokens of continuation in that "Victim-state" which was essential to its completion.

The presence of Christ in His incarnate Person, is necessary in the Eucharist to the valuefaction of our acts as regards the Memorial of Himself, supernaturally present yet really so.

The Presence of Christ in His Humanity is no

less necessary in the Eucharist to the bestowal of His grace as regards the Communion in His Humanity received under the aspects of that Body and that Blood which are therein mystically shared and really partaken of.

The words "broken for you" and "shed for you" are indeed full of significance; the Body "broken for you" is a Body "given" that it may be shared in, and the expression refers to the Self-Oblation of the victim then beginning and already accomplished in Will, by that Victim Who in purpose, offered Himself through the Eternal Spirit from the beginning of the world.

To refer the words to a dead Christ is to evacuate their significance; there is here not alone an anticipation of His Passion, but its active beginning.

Similarly, the words "poured out," used in respect to the Blood, point not merely to the blood as "shed" in death as the symbol of a sacred life surrendered in Sacrifice to make atonement for us, but to the blood as symbol of the undying life of that "living One" Whose blood was "poured out" that we might drink of the Cup of Salvation and find our eternal life in His.

To the disciple, the Cup is the pledge that the same Life which was being "given for you" should also be life-giving in you.

The words are the pledge and the assurance of participation in a Body and Blood broken indeed in death and shed—for the act of Love and Sacrifice

is finished and the gift given ; but the gift was, not unto death but unto wider life.

The Memorial is not, primarily, of an Event however momentous ; it is the Memorial of an unseen Lord, WHO died and is alive for evermore.

Hence the Memorial not only attains its culmination in the thought of the Risen Lord, the whole purpose of the Rite is to lead up to, to render possible, and to bring about Fellowship between that Life and ours.

Precious as is the fellowship with Christ, as attained in other exercises of spiritual experience, its realization is far transcended in the observance of this.

The fruit of Prayer is spiritual fellowship and intercourse with Christ Himself and God in Christ, communion of spirit with spirit, of Person with Person ; but the fruit of Holy Communion is a spiritual union with Christ's Humanity—that is to say, not alone a fellowship of Christ's glorified Humanity with our humbled Humanity, but such an impartation, communication and participation in Christ's Humanity as leads to the indwelling through that Human nature of Christ Himself in all the fulness of His Person.

For in this Rite, the words and act of the Word consecrate, through oblation and confirmation of the Spirit, what were before mere common and empty (*κοινὸς*) bread and wine ; and henceforth the consecrated elements constitute a Sacrament, and



the Bread and Wine become the Symbols of those Sacramental Things which they convey, symbols of the Body and Blood of Christ.

After Consecration, there is added heavenly grace to earthly elements, though the manner of this their conjunction we know not, save only that there ensues the concomitant presence of a dual Nature, of which the elements present the sensible token and remain the reliable pledge.

The elements are not changed in their nature, but in their association ; and the outward parts of bread and wine are then called by the names of That which they signify, exhibit, and convey to us.

The outward and visible part, therefore, affords assurance of the reality of the presence of the inward and spiritual grace, but without in any way determining further the mode of presence of that reality.

As soul with body, so the spiritual presence of Christ is associated with the material element—being *so far* localized that where the latter is, the former is present to our apprehension—though *not* as in a place.

That which is received after consecration is in physical nature and mode of existence, as cognizable to sense and understanding, real bread and real wine—but in spiritual reality and relation to personal faith, It is no less really the Body and Blood of Christ. Either aspect is true, but the whole truth

is only expressed by the combined apprehension of both aspects.

Yet there is a sacramental association not a sacramental union ; and the outward visible part and inward spiritual grace can only be said to be “ sacramentally identified,” in so far as the one assures the other.

The elements after consecration exist, then, in a new and mysterious relation to the Humanity, the human being and life of Christ ; they are not merely virtually, that is in effect, the Body and Blood of Christ, but are become, as Sacraments, the effectual channels of the inherent energy and virtue of the Body and Blood of Christ—whereby we may, as it were, touch Him and thereby learn that from Him proceeds and in Him abides, healing, healthful, and redemptive virtue ; and this “ consecration ” is realized as being an operation of grace, conscious to us by Faith, conscious in Him by Power.

The force of the phrase and fact of the “ Real Presence,” may perhaps be best illustrated, not as to manner, but as to reality, by a thought of the special presence of Christ in His Divine Person, “ where two or three are gathered together in His Name,” for that can only be conceived of as a presence of extraordinary power and grace—yet it is real.

So then, much more, with the Humanity in the Blessed Sacrament.

The “ Real Presence ” in fact is an ambiguous phrase.

By the Romanist it is identified with the statement of the doctrine of transubstantiation ; by both Romanist and Lutheran with a local presence.

On the other hand, the “ Real Presence ” means with us, the assertion and safeguarding of the Truth of the real giving, conveyance, and presentation of the Sacramental Gift in all its vital efficacy, independent of our faith, contemplation, or even use—that is, that the Sacrament is a real “ means ” or vehicle of grace ; not only a pledge, seal, or occasion of grace.

Hence we cannot deny the Presence *to* the unfaithful, though we deny it *in* the unfaithful.

We cannot even deny the *reception* by the unfaithful of the “ Sacrament of the Body and Blood of Christ,” yet we do deny them to “ eat ”—participate in Christ, or partake of Him, Himself.

We deny to the wicked that heavenly incorporation of the being and life of Christ which is the seed of eternal life.

They receive the Gift, they do not take it.

They eat the Sign to condemnation but cannot assimilate the Heavenly Food.

There can be no doubt that in Roman teaching “ substance ” has often been understood as if material and carnal substance rather than the ideal substance of school men.

The Aristotelian theory as to accidents and



substance is not "de fide" in the Roman Catholic Communion, save in regard to the unique case of the Eucharist.

It has *never* been more than an indeterminable speculation, may be untrue, and could only afford an unfruitful distinction even if true.

For it is not so much a question of the presence of a substance as of a vital principle that we are concerned to establish—it is the presence of Life rather than of Being which is at issue.

The Real Presence, therefore, need not mean so much a substantial presence as an energizing or vital presence—a presence, however, not of obsequatory graces, but of the Grace (*i.e.* the Energy) of a living and glorified Humanity.

While, however, the latter distinction is emphasized, it must not be forgotten, that this Life nevertheless undoubtedly conveys, and is imbued with *in Itself*, all those benefits which its outpouring procured; which—as exhibited, shown forth and presented in the twofold elemental aspects of the Eucharistic Action—its "pouring forth" rendered available and which its "giving" distributes, *i.e.* the participation in all the benefits of the Passion.

The Presence in the Blessed Sacrament is, we maintain, not "corporal" in the sense of being under physical conditions of time and space; nor is it a Presence of "the natural Body and Blood of Christ," that is, not of the *sensible* albeit spiritual "Organism" of our Blessed Lord's Humanity, now

seen alone by the eye of Faith ; but it is the Presence of the Holy Body and the Holy Blood, so far as they can profit us, namely as “ Spirit ” and “ Life.”

That is to say, Christ is *not* “ present ” in the Sacrament in the same manner as He is present in Heaven, nor in the same manner in which He was once on earth, yet He is *really* present, in the fulness of His Human Nature as well as His Divine. The Humanity of Christ is not present, merely by effectual representation, that is Virtually, in its sense of “ in effect ” or “ to all practical intents, needs and benefits ” ; nor is It only present indirectly by virtue of His Personality as the incarnate Son.

The Mystery is more nearly expressed by saying, that Christ is present in His Humanity, by direct action, by real operation and by immediate influence, *i.e.* “ present by spiritual power, though not by contiguity of place.”

Yet even this form of stating the mystery of The Presence seems insufficient ; we can shadow forth the truth most adequately by saying, that the Presence of Christ in His Humanity is an immediate presence as “ Life-giving Spirit.”

The Presence of the Humanity of our Blessed Lord in the Blessed Sacrament of His Body and His Blood is—the Presence of His Human yet Divine Life, in the consummate and complete expression, its glorified state assures.

It is “ Spirit ” and “ Life,” which are really “ given, taken and received,” “ after a heavenly

and spiritual manner ” ; and *these* are that “ Body ” and that “ Blood ” of which we “ eat ” and “ drink.”

That Humanity which was enriched by the Incarnation, was not despoiled but glorified in the Ascension, for, “ Lo I am with you always even unto the end of the world.”

Christ’s human nature and life are locally absent indeed, but really present—really present *because* spiritually present, until He come again once more in space and time.

Adoration is due, in the Eucharistic Feast, to its giver.

Due “ adoration ” of the Body and Blood is that which can alone be paid by the reverent use of the Sacramental Elements, by their venerating reception—an act of adoration to Him, in the act of receiving them ; an act of adoration to the Giver for the Gifts He gives, not an adoration of the gifts apart from the giving.

Mozley says well, “ the Body and Blood in the Sacrament are not the object of Worship but only the occasion of it.”

Because the Presence of Christ is assured by Revelation to the observance of the Sacrament of His Body and Blood, for the purpose for which It was ordained, it must not be assumed that, therefore, the Rite affords either an Object of Worship, or a Means of Grace, apart from those uses for which Revelation has made it known to be ordained.



Most serious mischiefs ensue from the lack of refusal to regard as proved results, positions arrived at by logical processes of reasoning, in a sphere of which our knowledge is too limited and imperfect to supply the assurance of their validity.

As in regard to the doctrine of the sacramental activities of the Church, so the use of such *terms* as "Priest," "Altar," "Oblation," and "Sacrifice," is preserved from serious misconception in the actual life of the Catholic Church, by that freedom, fearlessness, and largeness—almost looseness—of use which has ever marked their practical employment within it.

They become gravely misleading, when and only when accommodated to purposes of definition, in such colligations as "sacrificing priesthood," just as does the accumulation into one, with the same end, of expressions of different aspects of sacramental truth, like "in, with, and under the forms of bread and wine."

To sum up the practical aspect of the whole question—

Christ's teaching that His Body and Blood are the food of eternal life, caused many to cease from following Him.

His Institution of the Sacrament of the Body and Blood is still a stumbling-block to many.

They are staggered at His doctrine; they fail to observe His Command.

No doubt the Belief is mysterious, beyond reason,

but it is not contrary to it ; far otherwise, for even the sustenance of the body on earthly creatures is a fact beyond our understanding, we cannot conceive how we can derive our sustenance from their elements and thus build up our own.

The great fact needful to grasp is—it is not Faith that sustains the Soul, it is Christ : “ union with Christ,” “ Christ within,” *that* is no figure of speech, it is the Secret (the open secret) of Christianity.

It is not Faith that brings Christ there ; Faith receives Him, according to His Promise, in His own appointed way.

How bread can be “ to us ” the Body of Christ ; how wine can be “ to us ” the Blood of Christ, this we cannot explain, but the faithful soul believes it, nay, knows it through spiritual experience.

In this matter then, our minds cannot argue about the way in which Christ is present—we can only be *sure* of what He has told us, *as far as* He has told us and obey.

If we use the Sacrament in the manner He appointed and for the purpose He appointed, then we know that we are in the right path, and shall adore the love that bestows so Divine a Gift, and be amazed at the power that can turn the common things of earth to such a sublime employment as to make them the means, the vehicles, the channels, by which men may partake of His sinless and incorruptible humanity.

When the Lord said, " This is my Body," " This is my Blood," the words are no mere figure of speech, for He had taught us long before that His " Body is true meat," and His " Blood true drink " ; and in the Institution of the Blessed Sacrament, He was appointing the Revealed, the great way in which we are assured that faith receives these, for its strength and comfort.

What we need to be careful of is—to take heed lest we deny the Reality of either part of the Sacrament ; it is true " bread," true " wine " that we see, It is " the Body of Christ," and " The Blood of Christ " that is the inward part, the unseen Gift, that is Given, that " Faith takes and the Heart receives."

How the outward parts, the " creatures of bread and wine " are associated with the inward part, " The Body and Blood of Christ," it is both unprofitable to inquire too minutely, and presumptuous to assert too confidently.

This is God's concern, not ours ; He has not revealed the secret working of His Grace, and we may not dare to intrude our explanations where our ignorance is so great and our Reverence should be so deep.

The limits of space and time bind us ; they cannot confine the working of God. The Connection between the bread and the wine, and the Body and Blood of Christ, His own words assure us is of the closest—far more close than we can imagine, but



we must shrink from and beware of anything like limiting the Real Presence of the Human Nature and Life of our Lord to within the no less really present bread and wine.

A "Sacrament" consists of two parts, of outward element and inward grace, that we know, and we know also, that in the due celebration of this Sacramental Rite, Christ, in a Sacramental Manner, bestows on us His Presence, the moment When we cannot tell, save that it is as we obey His word; and the manner How we cannot conceive, save that we taste the sweetness of His Presence.

Above all, we need to be careful lest Unbelief leads us either to explain away the holy mystery of Grace, or leads us to seek to make it more easy to grasp by our poor and earthly understandings.

The Presence of Christ as in a place, as in our flesh, is in Heaven, and we need to lift up our Hearts to the Lord there, if we would rightly receive Him here. Wise indeed were the words of the great Athanasius, when he said, "Christ made mention of the Ascension into Heaven of the Son of Man, that He might draw them away from any bodily conception, and that they might understand further that the flesh He had spoken of meant heavenly food from above and spiritual nourishment, which is now being given from him to us. 'For,' He said, 'what I have been speaking of to you is spirit and life.' Which is all one as if He had said, 'the palpable thing given for the world's salvation

is the flesh which I now wear ; but this flesh and its blood shall be given from me spiritually as food.' ”

And no less needed is the admonition of the Nicene Fathers, in respect to the Eucharistic Sacrifice, when they bid us not let ourselves “ lower our thoughts by fixing them upon the bread and cup before us,” but rather lifting up our minds, then behold there, by Faith, upon the Holy Table, “ the Lamb of God that taketh away the sin of the world.”

### THE WORDS OF INSTITUTION

It has been asserted “ that the longer forms must be taken as the basis of interpretation,” but this may well be regarded as too unqualified an assertion, on consideration of the following points :—

1. There is a striking similarity between the records of St. Matthew and St. Mark on the one hand, and between those of St. Luke and St. Paul on the other—and an equally striking difference between the two classes.

2. St. Paul certainly claims to have received his account of the Institution by direct Revelation from the Lord Himself ; but the variations observable in the four records we possess, prove conclusively that the “ consecration ” was not regarded as effected in virtue of the Words of Institution alone—this has grown up as the theory of the West only, and the East regards an Invocation of the Holy Ghost as necessary to consecration—which Invocation, in some Liturgies at least, follows after the Words of Institution.

Moreover, it must not be forgotten—

(a) That St. Paul had already delivered to the Corinthians the account received of the Lord.

(b) That he had a special object in view (Cor. xi. 20), namely, to teach the Corinthians that the Eucharist was not merely a social Feast, or even consecrated Social Feast (a truth they had evidently realized and even abused, and a familiar aspect to them, on which is founded Argument of Cor. x. 15-21); but that it is a true Sacrificial Feast also, a Feast upon our Passover sacrificed for us, and therefore of great solemnity.

Not only do the Words of Institution as given by him emphasize this sense, but he lays significant stress upon "proclaiming the Lord's death until He come," and adds, "Do this in remembrance of Me" twice, after mention of both elements (a phrase only occurring elsewhere in St. Luke's account and there in connection with the bread alone).

Furthermore, the thought of the "Feast upon our Passover" (1 Cor. v. 7) was a congenial one to St. Paul, whose mind, or at least, whose phraseology, had a legal cast; and to whom the thought of the "Covenant" meant so much and furnished so large a base of argument.

St. Paul, naturally, laid stress upon the Eucharist as a Covenant Rite and Seal (and it was the perception of this, which was the truth in Calvin's erroneous teaching, as his error lay in the exclusion of other points of view and in making St. Paul take the place of the Gospel and become its chief exponent, and the sole commentary on its facts).

Consequently, it seems most probable that St. Paul's record is a free but legitimate *second* rendering of the narrative of institution with special application to a particular case, and that his teaching



is not properly a basis for interpretation, but an expansion of the original formula in certain directions with a practical and immediate aim.

Hence, that we have in 1 Cor. xi. 20, the exact record of the words of the revelation vouchsafed, cannot be pressed.

3. In respect to St. Luke's account, the following points must be noted:—

(a) His record is strikingly similar to St. Paul's.

This is significant, if we remember that St. Luke was very intimate with St. Paul, and is supposed, on the authority of very early tradition, to have written his Gospel under the eye of St. Paul.

There are two divergences, however—

(1) In respect to the Body he adds "given" (but cf. ellipse apparent in St. Paul's record and familiarity of thought with St. Paul, as in argument of 1 Cor. x. 15-17; moreover, it was possibly introduced in parallelism with (a) *v. supra*).

(2) He places "in remembrance of Me," only after mention of the Body—not as St. Paul repeating, after the Cup (cf. *supra*).

(3) The chief difference is "that which is poured out for you," which, though consistent with St. Paul's line of thought, yet seems a link to St. Matthew's and St. Mark's "which is shed for many."

It can be concluded, therefore, only that St. Paul was not St. Luke's sole authority, should St. Paul's rendering in 1 Cor. xi. 20, be verbally exact, which is, as seen above, very doubtful, and even then St. Luke's version seems moulded by St. Paul's influence; whilst it seems quite possible from the preceding considerations, that St. Paul *was* his authority in the matter altogether.

4. In reference to St. Matthew's and St. Mark's version—

The only difference lies in St. Matthew's addition "unto remission of sins." This might be an amplification of the original words of institution, as implicit therein—or, *vice versa*, St. Mark's may be a contraction of what was actually said, for the same reason.

Under any circumstances, there is a striking agreement in a simply *Historic* setting, between two writers, one of whom was present at the time of the Institution, and the other indebted to St. Peter (by unanimous testimony of earliest antiquity) for the material and form of his Gospel.

Hence, while we cannot be certain of St. Luke's independence of St. Paul's influence (and moreover St. Luke was not an original authority by presence and eye-witness); whilst, moreover, we cannot trust St. Paul's account in 1 Cor. xi. 20, as verbally exact, or intended to be so (and further context and other writings and character, weigh considerably in the other scale); we can, on the other hand, perceive St. Luke's formula—implicit in St. Matthew's and St. Mark's "Blood shed for many" (esp. St. Matthew's "shed for many unto the remission of sins")—might readily and rightly be paraphrased into St. Paul's, "This Cup is the new Covenant in my Blood," by any one deeply affected by Jewish associations, Scripture, and Covenant.

5. In conclusion, St. Peter had reason to remember the events of that night, as none other; and St. Mark's Gospel is everywhere marked by peculiarly direct narration and extremely minute and vivid detail. Hence it would appear that his record, in this matter particularly, affords the most exact record of the actual Words of Institution—"This is my Body," "This is my Blood of the covenant which is shed for many."

This form, then, affords the best basis for interpretation.

Its marked resemblance to the brevity of Liturgic forms of administration and the simple doctrinal statements of the earliest writers, as well as the consent of the Christian Church since to its statements, as uniformly assented to textually by all, whatever interpretation they should bear, is the strongest possible support to this independent conclusion.

### THE INTERPRETATION OF THE WORDS OF INSTITUTION

- |              |   |   |
|--------------|---|---|
| " THIS."     | { | <ol style="list-style-type: none"> <li>1. BREAD, <i>i.e.</i> this outward sign—this symbolic element.</li> <li>2. THING, <i>i.e.</i> this inward part—this "res sacramenti."</li> <li>3. " MYSTERY," this Sacrament—this "<i>efficax signum.</i>"</li> </ol>  |
| " IS."       | { | <ol style="list-style-type: none"> <li>1. SYMBOLICALLY, <i>i.e.</i> in representation ; as an incitement to human faith.—ZWINGLIAN.</li> <li>2. VIRTUALLY, <i>i.e.</i> in effect ; as a pledge of Divine intention and favour.—CALVINIST.</li> <li>3. VITALLY, <i>i.e.</i> in energy ; as a means of grace.—ANGLICAN.</li> <li>4. CORPORALLY, <i>i.e.</i> in substance ; as a sacrifice of propitiation.—ROMANIST.</li> </ol>                                   |
| " MY BODY."  | { | <ol style="list-style-type: none"> <li>1. FIGURATIVELY (regarding only "sacramentum," inward part a difficulty).<br/>An interpretation which tends to the denial of any inward part, <i>cf.</i> ZWINGLIAN. "This is bread and nothing more."</li> <li>2. LITERALLY (regarding "res sacramenti" only, outward part a difficulty).<br/>An interpretation which tends to denial of outward part, <i>cf.</i> ROMANIST. "This appears bread, but is not."</li> </ol> |
| " MY BLOOD." | { | <ol style="list-style-type: none"> <li>3. SACRAMENTALLY (regarding both the above associated together, mode of concomitance a difficulty).<br/><i>Cf.</i> ANGLICAN. "This is (Physically) bread still, but it is (Spiritually) something more—how we know not."</li> </ol>  |



This last "mystic" sense is the oppositive of figurative ; this last "spiritual" sense is the opposite of carnal, but not of REAL.

(a) It expresses what is, but it cannot explain its existence—it at once witnesses to a knowledge revealed, and worships a hidden "Wisdom," in other words, it acknowledges in the Sacrament, a Divine *Μυστήριον*.

(b) Its interpretation is not like the others an artificial or rationalistic simplification, by disregard of either side of the truth ; but rather, it is a deeper, wider, and more reverent acceptance and expression of a "MYSTERY," recognizing, though not exhausting ; embracing wholly, though not wholly harmonizing, what would else be opposed, ignored, evaded, neglected, or denied.

When our Lord said "THIS IS MY BODY," it is not "This bread is like or reminds of My body," but, "THIS," whatever else it is, "IS," above all else it is, "MY BODY," and similarly, with the Cup.

### THE KINDS OF SACRIFICE

One thing redeems, illumines, and glorifies the dark record of life, with a constant presence and an abiding power—the instinct of sacrifice.

This instinct, this temper of Sacrifice, shows itself ceaselessly towards man, as an irresistible force in action prompting the strong self-sacrifice of men for ideals, for principles, for honour—the silent self-devotion of women in works of pity, of patience, and of love.

Towards God, it is expressed in a universal and unchangeable rite, the rite of Sacrifice—for all religion includes and is consummated in Sacrifice.

Sacrifice is the supreme act of life towards God as towards man.

Sacrifice attains its transcendent ideal when recognized as essentially spiritual. Thus the supreme height attained by material offering is reached when the body itself is offered as the instrument of Christian effort—a thank-offering consecrated by the Body of Christ in the body of Christ.

### *Natural Conception of Sacrifice*

Sacrifice would seem to have arisen *first* as the outcome of an instinct of weakness, a recognition of dependence.

The powers of Nature and of God, encompassed and dominated the feebleness of man—and before the greatness and the might of this unseen mastery, man ceded his claims of independence and yielded his homage.

Only after the sense of dependence was realized *could* Sacrifice come to be offered either in grateful recognition of benefits or to avert ills.

Thus the natural conception of sacrifice seems to have been essentially the rendering of gifts in tributary homage.

### *Jewish Conception of Sacrifice*

The Jewish Covenant confirmed this natural conception of Sacrifice, but it did much more—it connected with sacrifice a thought of “sin” which needs atonement—it showed that the tribute of honour, submission, and thanksgiving, must be based upon a sacrifice of atonement. Thus emerges the MORAL aspect of sacrifice.

### *Christian Conception of Sacrifice*

In the fulness of time the one Sacrifice of Atonement was offered, and thereby the Sacrifice of

Praise and thanksgiving received an eternal foundation and a Divine consecration, becoming the perpetual Institution of Divine Worship. Thus was perfected the PERSONAL character of Sacrifice.

### *Conclusions*

1. Thus, all Religion includes and is consummated in Sacrifice.

2. Thus, sacrifice is exhibited as the supreme act of life towards God as towards man.

3. Thus, sacrifice attains its transcendent ideal, when recognized as essentially spiritual and personal—the self-sacrifice of Love.

The thought of Sacrifice is essentially that of a willing gift, without the added thoughts of “suffering” or “loss.”

It has been well said, “Language cannot offer a more impressive example of moral degeneration in words than the popular connection of thoughts of loss and suffering with that which is a Divine service.”

It is easy to see, however, how this has come about—

(a) Partly, through low conceptions of God, as if such things pleased Him.

(b) Partly, through an unworthy attitude towards Him, as one feared but not loved.

(c) Partly also, very probably, because of the suffering and humiliation of physical circumstance which attended and exhibited, but did not, in themselves, constitute the Sacrifice of the Cross.

### *Impetratory Offerings*

The sacrifices “connected with prayer, as a gift with a request, in order to obtain blessings,” belong properly to a different category to those noted above.



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They expressed man's sense that prayer and sacrifice must go together, if prayer is to hope for an answer.

This just instinct found its fulfilment when Christian prayer began to be made through the Name and Merits of CHRIST, as the condition of its efficacy.

## ESSAY VIII

### THE VALUE OF THE BIBLE

WHATEVER be the sympathies felt in respect to many aspects of the Protestant movement of the Sixteenth Century, there is at least unmixed ground for thankfulness in this, that it brought about the restoration of the Bible—an unsealed book to all within the sphere of its influence.

For the Reformation—the restoration of the privileges of an unobscured Catholicity, was accompanied by and based upon a new searching of the Scriptures, as a recovered oracle of light and truth and worship, speaking straight and clear to each soul.

The Protestant element in the historic life and present Character of the English Church, shows most favourably in the devotion with which it cherishes an open Bible ; while her Catholicity is most nobly graced by the evident sanction of that precious charge which she guards, interprets, and obeys.

In these Scriptures of which the Church is the due “ Keeper ” and faithful “ Witness,” the spiritual Guardian and the practical Interpreter, all may

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learn the Charter of her Faith, behold the witness of her Fidelity, and acknowledge the test of her Faithfulness.

The Church and the Bible are so closely associated that the "Notes" of the Church and of the Volume of Revelation are the same.

### I. UNITY.

The wonderful character of the Unity of the Bible is often overlooked—accepted as if only the unity of a volume.

Yet the Literature even of a thousand years bonded together by any chain of kindred ties is always a striking object, as the imposing pageant of that of England witnesses.

The Bible presents an unrivalled and unique example of the most profound Unity through a very long literary period.

Through all kinds of Form (Historical, Poetical, Dramatic, Oratorical, and Philosophical), the product of widely severed ages and widely different minds, may be traced the unbroken development of a series of primary elements—present in all, presented by all, and moreover carried forward through all as a whole—for it has been well said, "the golden thread of Redemption strings together the splendid jewels of Revelation."

### 2. HOLINESS.

This is a "Note," a characteristic of the Bible, in a pre-eminent degree, not only when it is



compared with contemporary Morality and Religion, but with their standard and practice at any time.

To realize the sublime Holiness of God's Word to man, it is only necessary to consider what Scripture tells—of the past and present nature of Man, and of its possibilities ; of sin and its inevitable consequences ; of Responsibility and of the demand of the law of Righteousness on present conduct—in private, in the family, in the State, in the world ; of Judgment to come and of man's Destiny ; and of how all these depend upon personal relationship to God.

### 3. CATHOLICITY.

Besides being full of tenderness and love towards man, the Bible is also marked by a certain generous breadth of sympathy and of consideration in its view of man ; unhesitatingly recognizing man as imperfect and needing forbearance—acknowledging most openly the accommodation of God's dealings with men, and their reception into Training through imperfect beginnings and in irregular growth.

### 4. APOSTOLICITY.

The Bible is "Apostolic" in that its essential character is, that it is "sent," it is not only a Record of God's Revelation, it embodies a Gift from God—a Message borne on the breath of inspired men, conveying in its turn inspiration to Faith and Love, to Hope and Service, to Knowledge and to Worship.

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The Church and the Bible present the same "Notes," because, while largely interdependent on one another, they are both directly dependent upon the God Who gave them—they are His handiwork, and bear the stamp of their Maker.

The Unity of the Book is the effect of a unique Revelation; the Holiness is the result of the manifestation of a Holy Being; the Catholicity is the fruit of the Revelation of Humanity in its Universality, as it has been, as it is, and as it becomes in the perfect life of Jesus; the Apostolicity is revealed especially in its Mission of Witness to the Incarnate Word—through testimony of applicable Allusion, incidental Type, specific Prophecy, systematic Preparation and historic Record, that herald and announce the Proclamation of the mysteries of the life of God and the life of Man, in the Mystery of Incarnation and Redemption.

The Bible exhibits the same "Notes" as the Church, since it proceeds concurrently from the same Divine Source and records the work of the same Spirit in the evolution of the Kingdom of God.

Hence, too, its Inspiration is recognized pre-eminently by spiritual appeal, and its evidences are moral, since they are convincing to faith but do not constrain to belief.

The Bible resists the constraints of theory as much as human nature and resents violent handling like a living thing.

Its inspiration evades mechanical investigation, and inappropriate treatment only results in the disintegration of the organism through which it manifests itself, although the tenacity of its vitality is such, that all evidence of its presence in the remains cannot be destroyed even by the utmost exercise of arbitrary force, but only be obscured and rendered incoherent.

In this connection it may briefly be stated—

1. Consistently with the facts, it is impossible to ascribe the consciousness of a Divine Purpose running through the narrative History of the Bible to insertion as an afterthought—for man is neither sufficiently clever to accomplish it nor sufficiently guileful to attempt it ; nor can its presence be explained as due to the conscious or unconscious moulding of the whole narrative into conformity with any desired or assumed scheme of its course and significance—the representation interpenetrates the material as well as manner of the entire narrative too uniformly and coherently to allow of such an interpretation of its origin.

2. Similarly, it is impossible to re-arrange the evidence of the progress of Divine Revelation as to God, Man, and the World, and to adjust the consistent underlying spirituality of conception throughout concerning their nature and relations, according to any scheme of “natural” development, such as might be conceived to cover the case of Ethnic Religions. The instance is certainly a solitary one,



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and demands the singular explanation which the Record itself supplies.

3. Similarly, speaking generally, it is impossible to reconcile—

(a) The fitness of Miracles when recorded, to the occasions when they were wrought, or more broadly, to the critical character of the Period at which they occurred ;

(b) their appropriateness as evidences of the Mission of those that wrought them and their consistence with the peculiar position they held ;

(c) or, their service as vehicles of needed moral or spiritual teaching towards those on whom or amongst whom they were wrought,

with any merely rationalistic position.

4. The same is true with the Foresight of Prophecy, both in the Old Testament and the New, as exhibited when viewed in conjunction with the actual working-out of History, especially as manifested in the fulfilment of Messianic Prophecy and of the predictions concerning the effect of His coming ; due weight being also given to the striking applicability of particular isolated and incidental Passages to a complete and exact fulfilment in the Person, the Work, and the Revelation of the Christ ; supported, as these are, by the singular appropriateness of “ Type ” enshrined under symbolic Institutions or suggested by historic person or event, to

that complete realization received in the same connection.

5. Two other features must be further noted as presenting a marked difficulty in the way of explanation on lines other than that of an acceptance of the distinct claims made in the Sacred Writings, either directly or by implication, on behalf of their distinctive and reliable character, viz.—

- (1) The Psychology of what was not only claimed but recognized as being the normal conditions and experience of Prophetic exercise, by their singularity ;
- (2) and the literary characteristics (as distinct from the Linguistic peculiarities) of the Biblical Histories, by their verisimilitude.

Speculative rationalism in every age, alike in its criticism and reconstruction, has shown itself deficient both in the scientific estimation of evidence and in the knowledge of human nature, and hence incapable of that “historic sense,” which alone can appreciate truth in fact, and the proportion of cause and effect in human history.

The critical treatment of the Bible is often vitiated by an endeavour to trace the historic development from its source to its culmination. In the extremely complex subjects with which it deals, historic research can only establish a true continuity by working from Maturity to Origin, otherwise the accuracy of any attempt at a statement of the facts of the case is liable to be imperilled

by assumptions and prepossessions introduced through the imaginative hypotheses or logical theories which determine the mode of approach.

Anthropology, indeed, consists largely of a speculative reconstruction of what the course of man's development, both physical and social, in civilization and religion, conceivably may have been, rather than in the detailed statement of what it was, as determined or inferred from strictly scientific investigation.

Even when a rigorous procedure is employed in the laudable desire to attain more sure results, there is danger lest it should be forgotten—that to record the emergence into prominence of any given feature, or its first occurrence, is often merely to define more clearly than before the limitations of modern knowledge and the imperfect range of that research upon which it is constrained to rely.

Such a foundation, however, evidently affords the most precarious basis from which to argue, and, still more evidently, on which to generalize.

Moreover, by a curious mental reaction and revulsion from mechanical and uniform processes, there is often even most risk of the erection of wildly reckless theories upon the basis of the most severely restrained methods of investigation and the most precise tabulation of results.

It must also be borne in mind, especially in regard to phraseology and linguistic derivation, that the early stages of civilization known to us (whether



Oriental or Occidental), were themselves heir to a long antecedent Period, of which they retained the relics and survivals ; so that the use, for example, of words, in many instances, throws no light upon any identity of thought in the minds of those who used them with the original ideas attaching to their first uses or embodied in their original derivations.

On the other hand, immemorial phraseology is in nothing so likely to be conserved as in forms serving to express realized fellowship and inter-communion betwixt God and man, either in an assurance of revelation received under Divine guidance, or of worship offered under Divine acceptance.

Turning to the Book itself—on the face of it, the Old Testament narrative is of extreme interest, for it sets forth an exceptional history, the history—in manifold presentation of a peculiar people, “peculiar” alike by origin and situation, brought out of slavery to become a nation, brought into a strange land—a people that did not grow into a nation, but were set aside as the people of God, severed from all other nations, yet lying in a land destined to fall under the clash of great Empires ; and the situation is represented as working out in a manner at once consistent with its asserted purpose, both in its distinctive influence on the formation of national character and the course of national experience, and in an indestructible sense of privilege

and mission, paralleled alone in the Christian Church.

It is impossible to understand how such a coherent and uniform representation could arise out of any complicated aggregation of scattered material, under diverse editing and compilation, at wholly separate times and influenced by widely different tendencies.

But, indeed, the several Biblical Histories possess an integral consistency that can only be ascribed as due to unity in the selection of sources and to fidelity of composition—in other words, to origin in singleness of authorship or editorship as the case may be, under a sense of the responsibility it involves however much annotation, addition, and expansion, in any case, may have been afterwards endured.

It may, indeed, be broadly stated that no Philological analysis of the Old Testament history hitherto attempted can be trusted to have demonstrated, much less isolated, the elements of its Structure, or—least of all—determined their respective age ; nor can any theory of gradual growth be accepted as having either exhibited the actual development from secular origins of its distinctive features and institutions, or as having traced the fundamental ideas dominating it to a natural source ; nor is it probable that the future will be more successful in explaining that which can ultimately be ascribed alone to Him “ Whose footsteps are not known.”

The beginning of the Bible story is in close connection with the history to follow.

The purpose of Gen. i-xi, as it stands, appears to be that of a Prologue to the History of Israel conceived of as a "chosen people"; in Christ, it is revealed as the Prologue to the History of Redemption.

The recital exhibits the Fall of man from the state in which he was created as The Reason giving significance to all that follows.

The preliminary statement of the facts of the case, is embodied in a form apparently due to primitive conditions.

The ancient Legends of the Semitic race seem to have supplied the pictorial material for expression.

This material is apparently derived from ancient tradition, where such tradition was possible.

Such traditions may obviously possess an historic value, as the more or less remembered record of actual events.

Together with the traditional memory of striking events—as in the case of the Flood—there is present an element which serves to interpret even although it could not be inferred from the existing order of things.

Allegory is much more likely to colour these latter symbolic portrayals and especially the spiritual history of man's fall (Gen. i-iii), although its influence may affect details also in the Traditions.

This consideration must not be forgotten in



dealing with the material taken up to constitute the framework of the beginning of Genesis.

It is not necessarily to be supposed that in them there is possessed the exact literal record of detailed and actual event—whatever view in that respect was held by those who first framed those early narratives.

Their true importance rests upon their adequacy for the purpose with which they are employed in Scripture, their broad conformity with the Truth which those Scriptures use them to set forth, emphasize, and convey, and the substantially correct impression and proportion left upon the hearer.

The sources of the form may both inevitably and fitly be moulded by its connection with early man, with the limitations thereby imposed.

The form itself gains corresponding advantage ; from a literary point of view, it is “ in tone ” with that with which it deals, and from a human point of view, it possesses unique adaptation for the representation to universal understanding, in perennial freshness, vividness, and force, of certain statements of religious fact—indispensable to the comprehension of those incidents and that narrative of historic fact, to which it forms the prelude and introduction.

The Biblical narratives are distinguished by a simplicity, a directness, and a dignity, which offer a striking contrast to the extravagant, ridiculous, and grotesque—even sometimes offensive—elements,

that are manifest in such ancient attempts at Cosmogony as exist.

Throughout this preliminary recital, a general compatibility with the knowledge ascertainable from other sources and valuable from other points of view is clearly discernible. Although the conformity is everywhere sufficiently close, yet it is not everywhere equally striking, but particularly in the description of the several stages of the Creation rises to a remarkable and substantial agreement with the results of modern research, which is all the more notable when recognized as a "by-product."

Undesignedly scientific, the imagination does not run grotesquely riot, but keeps a broad correspondence with the facts of the case as they are of importance in other relations, and the record is as striking in what it refrains from saying as in what it says.

The epic recital of the primary relation of all created things to the Creator, naturally works backward from the contemplation of creation as it is, in its completeness, and viewed from the standpoint of its consummation—man.

Beginning with the two great contrasted cosmic aspects of night and day, always so impressive and suggestive to man, the elemental features of man's habitation are successively enumerated in increasing nearness to man, in sky and sea and dry land clothed with verdure ; an enumeration followed by that of the denizens of each, in like order, in their especial aspects of interest or service to man, each

element emerging into light as morning follows evening, and its dawn adding another stage to the display of the goodness of the whole which God has made.

Thus, the setting of "days" of creation, marks its progress rather than defines its periods, and only suggests sequence in a general way and with evident qualifications; while the "week" of days, culminating in the "Sabbath," vividly gives the sense of the entire satisfaction of the divine purpose in the divine work accomplished.

All creation is subordinate to the interests of man's destiny; therefore, as in the beginning of the account it is mainly in its bearing upon man's place in it that the rest of nature is regarded, so the subsequent portion passes without a break to that with which it is solely concerned—the characteristic conditions of man's lot in the newly created but yet unpeopled world, for after a brief mention of how the earth awaited cultivation prior to man's advent, it deals emphatically with his creation as a living soul, his abode and occupation, his interest in the animate creation and his isolation from it, and his need of fellowship, human and divine—by the very familiarity of its anthropomorphic language stressing the fact that man has a certain kinship with God and is capable of intimate fellowship with Him, and in this way leading up to and illuminating the story of his blessedness and fall that follows. From whatever sources derived, there is indissoluble unity with



nothing redundant or dispensable in Gen. i-iii, as it stands, a unity as instructive as its substance is remarkable.

As the Creation epic sets creation as it is, and as it is to man, in right relation to Him Who created, made, approved, and blessed the whole, so—with similar suggestiveness and equal significance—the story of the Fall does not even touch the origin of evil, but reveals the underlying import of facts with which pondering man cannot at any time help being impressed, viz. the fact of temptation, the easy choice of wrong, and the consciousness of shame, along with “the miseries of this sinful world” as seen in the hard toil of man, the suffering of tender woman, human decay, and death—teaching what these mean and whence they spring.

It may be added that the story of the Tower of Babel at the close of the introduction occupies an entirely subordinate position to that enumeration of the known nations of the world according to racial affinity and geographical distribution which it follows and to which it is appended, tracing as it does, in naive form, but with profound suggestiveness, the fundamental conditions explaining the existence of those diverse nations in their widely severed dwelling-places and the difference of their tongues—and thereby indicating the fundamental principles underlying all possible forms of community in social life ; while reference to the migrations of the peoples fitly serves in turn to introduce

that Abram who journeying forth at the command of God was to become the Father of the faithful amongst all nations.

With the Call of Abraham, History in the form of traditional narrative emerges into light—and in the life of Joseph, the narrative has come to bear throughout, the strongest marks of indebtedness to contemporaneous sources—while with Moses, the beginning of National history as well as existence is established.

In their course, traditional Legend, Eponymous narrative and Constitutional origins, Heroic story and Historic Records, follow one another in the natural order and unbroken sequence appropriate to the actual stages of the History they set forth.

The absence of direct confirmation for the Early History and development of Israel from external sources, is to be expected from the nature of the case.

The Patriarchs as sojourners were little likely to appear noteworthy to those among whom they sojourned or to take a prominent part in their affairs, nor could they exercise a sufficiently prolonged influence to assure enduring remembrance among them.

Similarly none outside the circle of Israel were likely to refer to Moses or the legislation of Moses, or to seek to perpetuate the greatness of either or derive from them, in days when all the nations round the chosen people had either feared before

Moses and his successors, suffered subjection, or received defeat at their hands.

The History of Israel is broadly substantiated by the monuments of Egypt and Assyria as soon as those empires came into sufficiently close contact with the chosen people as a settled community, coherent enough to render peaceful relations desirable, or weak enough for them to glorify their own prowess by victory over it.

Indeed the Nation and its Progenitors were alike at all times insignificant as factors in the World's concerns and destitute of influence upon its development, save in those vast spiritual interests and relations for which their very insignificance in other respects gave them freedom, while at the same time marking the signal Distinction of the pre-eminence enjoyed.

The Bible exhibits no chronological scheme, nor—confining attention to its beginnings—can such be extracted from the genealogical data of Caps. i–xi, the arrangement of which is obviously artificial, as its ordering in sets of ten sufficiently demonstrates.

The early "Chronology" is evidently "unhistorical," but not therefore valueless. It has been well said (*see* Turner, art. "Chronology," H.D.B.), "to accept the numbers of the early portion (*i.e.* of Genesis) as genuine records, is to assume from the Creation of man, a degree of civilization high enough to provide a settled Calendar and a regular registration of births and deaths, as well as the



preservation of such records, from the Creation of man to the time of the composition of Genesis."

This consideration in itself appears conclusive of the light in which the ascribed ages must be regarded.

The value of the numbers as they stand in the Bible is that they have always served to secure to reflective review a sense of perspective in the stages of human Development and a sense of the gradual character of its movement, that would otherwise have been entirely absent.

Like much of the Narrative in which they are imbedded, they are "symbolic," part of that Pictorial Apparatus through which the significance of the human Tragedy is so impressively unfolded and brought home to every understanding in every age.

Such an indirect appreciation of Numbers appears to have remained congenial to the Jewish mind until the latest period of their National existence, especially in connection with questions of Genealogy.

But, indeed, ancient times were universally wont to mark the sense of their own antiquity by similar means.

Hence from another point of view, the presence of such numbers in the introductory portion of the Bible, is of value, as pointing to the antiquity of the recital in which they occur—and falls in with other marks of great antiquity conspicuous therein—such as the constant harking back with expansion,

the frank subordination of chronological sequence to that of personal interest, and the unhesitating repetition employed where emphasis is required, characteristic of an unliterary but not unskilled writer ; the comparative yet growing flexibility and ease of narrative as the composition proceeds, along with a still somewhat laboured enunciation and arrangement of legal matters when they occur, and the abrupt insertion of genealogy, census, or ordinance, whenever markedly relevant to the subject, as well as the interest exhibited in such serviceable *memoriæ technicæ* as are provided by them or by the origin of proper names of place or person, and lastly, the commingling of occasional judgments with the historic circumstances from which they arose, as distinct from the exceptional giving of the great body of permanent legislation which makes the account of the stay at Sinai, the constitutional history of Israel as a nation—a mass of material very possibly codified, supplemented, or modified afterwards, but not gradually accumulated as with every other people.

It is true that all such evidences of ancient workmanship can alone be weighed by a subjective judgment, but such a judgment is, in this case, made with comparative ease and certainty, for there is in early work an inimitable simplicity, a careful delicacy and a vivid directness combined with striking lack of mastery over the material, that cannot be imitated afterwards.

Archaistic copies of archaic features can never dis sever themselves from their prolonged inheritance and enriched experience—their reproductions are in no sense “reversions,” and cannot conceal the skill, which polishes while it imitates, and is unable to win back the naïve unconsciousness and spontaneous sincerity of absorbed but untrained effort.

Indeed, if the literary witness to the great antiquity of the documents is to be rightly and fully esteemed, it must also be borne in mind that ease of verbal diction necessarily precedes ease of documentary composition (even when writing is no longer confined to monumental inscription, but become “free” for current use), and that simplicity of order and smoothness of literary transition is the last result of practised scholarship.

In dealing with the Sacred Writings, it is always necessary to remember that that which tacitly assumes to be veracious record, and bears the appearance of veracity, presents within itself the credentials of its own credibility, and should always be treated as a true Source of information of the highest importance and value, until its reliability is overthrown by the contradiction of known facts; for a lack of coincidence or even of correspondence with such facts, is no hindrance to the acceptance of a recital that does not require the confirmation of their support to substantiate its own reliability, although when such confirmation occurs, in



combination with the independent statement, there is established the most assured evidence possible for the possession of substantial truth.

The Scriptures are certainly not less worthy of credence than any other available documentary evidence, while their testimony is—with equal certainty—more illuminating and broadly instructive in respect to that with which they deal, than any purely material archæological evidence conceivable can be.

The Lacunæ of History, as we are able to reconstruct it from its material and monumental remains, may be more justly conceived to afford the measure of our ignorance of the Past than serve to impugn the credibility of those relics which that past has left in the shape of documentary evidence, even when these remain otherwise unsupported.

But although not required to substantiate the authenticity of documentary material credible in itself, yet archæological research is able to afford great indirect support to its assumed veracity, when it discloses previously unknown and unsuspected harmonies of correspondence between the facts alleged and a circumstantial setting provided by its own independent investigation.

Any such indirect piece of evidence furnishes more than an illustrative example of what might have been, it falls in with the received account, as part of an undivided current—that of the contemporaneous course of life as it was.

The Old Testament History is invaluable as a faithful Record of God's gradual preparation for that Revelation of Himself in Christ, of which the New Testament gives the facts, exhibits the results, and unfolds the meaning.

Viewed in its most appealing aspect, the Bible is a book of entrancing interest, for the study of real life is always fascinating, and the Bible achieves the highest aim of all artistic effort, by holding up the Mirror to life in its most significant and eternal aspects.

The Bible transcends all literature in its portrayal of Human Life and its Lessons, it is the Volume of Human Experience in its religious bearings—while, as a Divine Autobiography, its manner is as significant as its matter is sublime, for the Bible displays the Nature of God and reveals His Will through His Works and Ways—yet never encourages curiosity as to the Divine Methods of working or as to the processes of Divine Thought, since it is the Results which God would have men ponder, for the effect upon their own lives and character.

The Bible is an inspired embodiment of the knowledge of God and man, and of all that concerns the Godly life—in which the mystery of life's course receives its fullest interpretation and the deepest springs of spiritual character are made manifest.

There is no body of writings like it, so illuminating, so inspiring, so Divine and so human.

The Books afford a whole Literature, wholly

unique, for nothing else approaches their amazing combination of subtilty and simplicity, of profundity and vividness, of dignity and frankness, or possesses so vast an imaginative range while keeping everywhere so close to actual human interests.

The Bible cannot be treated like any other book or collection of books, for it is unlike all others ; the Bible stands alone, in the truthfulness to life of its matter, in wholesomeness of treatment, and in sustained elevation of spirit—a book singularly pure, natural, liberal and gracious alike in portraiture and address. It is marvellous—because God's Word, full of inspiration from on high.

As God breathed into " dead " matter the breath of life and man became a living soul, so inspiration brings a quickening, a new vitality, so that no book is so much *alive* as the Bible, nor any book so " life-giving."

In striking difference from the characteristics of Profane Literature, there is no need in the Bible of a sifting process by which to gather the grains from the chaff. The less worthy parts fall away of themselves so that its Use is marred by no storing up of bad suggestions, false arguments, or confusing assertions, dross that alloys so much of even the best secular work. In it, no alloy is gathered with the gold, though some shines more resplendent in its beauty and glory than the rest.

And its Inspiration is a special endowment, for " thus saith the Lord " came often contrary to



inclination, above natural aptitude, beyond control, without will, or even full understanding.

Among the heathen of Antiquity, Oracles such as that of the priestess of the Sun at Delphi, were held in much estimation—dark sayings it might be, but at least filled with insight of the Present and with foresight of the Future, by one possessed of a divine impulse and control, to guide, to warn, and to enlighten.

Such a view of Inspiration, *so far* remains more nearly the truth—and, therefore, more worthy of it, than any alternative attempt to exalt excellent Talent, exceptional Sagacity, or creative Genius, to that dignity.

“Inspiration,” in its religious sense, surpasses by kind and not only in degree all such gifts of God.

It reveals with instant authority and impresses with immediate conviction, what we could not otherwise know, but only hope, trust, or imagine.

Without it, men would be thrown back upon their own vague thoughts of God, left to their own dim ideas of His purposes, certain only of their own needs, yet uncertain how far those needs can be trusted as pointing to One great and good, and loving enough to satisfy them.

With the Bible, all is different; it makes known the truth about God and the Soul, what life is for and whither it tends and the significance of its mortal environment—and not merely tells about these things, but points to the Truth Himself, to

Jesus Christ our Lord, in Whom we have a Saviour, through Whom we draw nigh a Father, and by Whom is sent to us a Divine Friend and Comforter ; in Whose Incarnate Life is perfectly expressed the Divine Nature and the Divine Will, while through that Incarnate Life has been fully afforded, once for all, the needed Revelation at once of the Divine Dispositions and of the Divine Purpose towards us.

Not only so, the Bible also affords a complete equipment for every good work and nothing to unlearn, while it makes perfect provision for every advance in Christian practice and Christian knowledge, and provides an inexhaustible storehouse of truth, power, and devotion, always available to the docile and attentive soul.

As with the Sacraments, so due honour is alone paid to the Bible through devout use, and no valuation of its worth is possible, until such use, or apart from it.

To sum up—the Bible is not merely a venerable literature, ancient history, or the story of religion in olden days, it is the light of God on life to-day, and the interpreter of our own religious experience.

If Scripture enunciates what we must believe, it is that it may train us how we must live.

To the Christian as to Christ, doubtless those portions of the Old Testament will be most dear, in which “ the Law, the Prophets, and the other Writings ” find their supreme embodiment and most spiritual expression, viz. Deuteronomy, Isaiah, and

the Psalms, and which at the same time display the most evident testimony to the Lord, as well as receive the most direct attestation from Him.

The Writings of both the Old and New Testament receive their immeasurable value through their testimony to Christ and to that Will of God which in Him was evidently accomplished and set forth.

Much obscurity rests upon the history of their form and the peculiarities of their text ; and their contents leave much unknown that we are curious and perplexed to know concerning this world and the next—but if the Bible is sometimes obscure in its matter, yet even when obscure in its “ parts,” these are rarely obscure as “ wholes,” nor is the whole obscure, as a whole—for the Holy Scriptures are never difficult or dark in that which it concerns men most to know, they always fulfil their end “ through faith in Jesus Christ,” and if they are studied that He may be known, and if it is sought through their aid to grow more like Him, then the Bible is used aright and eternal life is found, not in them, but in Him.

For the Bible is One not merely by the consistency of its several books within themselves and with one another, or through the correspondence of Prophecy and Messianic looking-forward with actual fulfilment long afterwards—though all this is sufficiently striking, but it is one, by the indefinable stamp of simple truth, in its living presentation, directness, and unreserved candour ; one, in the



consistent as well as constant recognition and exposition of a revealed Divine Purpose ; one, in development of the same fundamental ideas of spiritual religion and life throughout ; one, in the portrayal of an all-holy, all-wise, and all-loving God ; one, in the gradual ascent to an Incarnate Lord.

The Unity of Revelation proceeds from the Unity of its Source ; and its diversity of Presentation, from the manifold manners in which are disclosed the infinite Perfections of that Source.

Hence the Bible itself is its own supreme, best, and indispensable Commentary.

The practical obscuration of the Bible always leads to stunted growth in spiritual knowledge, experience, and holiness ; to the encroachment of errors and corruptions in faith ; to the decay of the Church and the failure of her Work.

As the Holy Eucharist is not least precious to the believing soul, for the personal conviction and spiritual apprehension that it brings, so the Holy Bible constitutes the great Treasure of the Church, since it is the Charter of her Faith and the Warrant of her Hope.

An increase, therefore, in the sense of the importance of the Church forgetful of her reliance upon the Written Word as the Title of her Existence and the Illumination of her Life, or disregarding of her Witness to and Guardianship of the Bible, is bound to bring about its own swift Nemesis ; for spiritual well-being in the Community, as in the Individual,

is most surely tested by the Profit and Relish that is had of God's most Holy Word.

### PROPHECY

In the Old Testament, as in the New, it is impossible to discharge or withdraw, either the Miraculous in Act, or that peculiar form of Miracle-in-Word which is termed Predictive Prophecy, without loss of prevailing character in the web to which they contribute so distinctive and closely interwoven a portion of the pattern, or without endangering the unity of the whole fabric, if not of bringing about its entire dissolution.

The Bible, as a whole, is full of the Miraculous (as it is everywhere of the exceptional, though not the exceptionable) in one or the other form; the most minutely-specific and definitely-timed unveilings of the Future, near or remote, certainly abound concerning the Chosen People, particular individuals, or the Nations which then constituted the notable world, or which should rise into importance as fundamental factors in shaping the spiritual history of the future.

It is impossible to reduce the Foreknowledge of Prophecy to the foresight of Statesmanship, however sagacious or broad in outlook, or to the Insight of Ethical Intuition, however penetrating or profound.

It is true, that in their whole activity, the Prophets throw the light of what God eternally is, upon that which temporally happens—and it may even be assumed that it was because God is “the same, yesterday, to-day, and for ever,” that they were enabled to lay down both the general principles of His Moral Government and the spiritual aspects of

man's Duty—but, though God uses the History of Earth, to unfold the Will of Heaven, as shown by His dealings with men—and employs the course of things temporal to reveal something of that Life Eternal, which He Himself is—yet the interpretative function of the prophets in respect to this aspect of things did not cover the whole of their Divine mission, nor could any endowment it implied render them able to do more than conjecture even the general future and destiny of that whole realm of change ruled by unchanging God.

The most *distinctive* attribute of "Prophecy" is the precise and perfect foreknowledge which is exhibited in it—and the permanent *Religious* value of Prophecy lies in its testimony to the existence and unfailing fulfilment of Divine Purpose—as confirmed by the witness aforetime of the Foreknowledge of God, long prior to the fulfilment by which that Purpose should be accomplished and displayed.

The element of Prediction in the prophets culminates in their testimony to Christ.

Even when finding an available starting-point in contemporaneous events, and thus having a subordinate immediate intelligibility—or similarly, when in touch with speedily subsequent circumstances, it is capable through a partial applicability to afford a temporary "sign" for the times—yet such a relation or service remains entirely inadequate to account for or justify a scale of language and a size of conception which only the far-off destined fulfilment proved of character to satisfy.

Moreover, Predictive Prophecy as a whole, both in the Old Testament and in the New, exhibits all the signs of a perfectly orderly and highly significant Development—such a course as marks the



employment of a deliberately adopted, definitely employed, and rationally controlled, Instrument.

Biblical Prophecy not only affords a kind of "Philosophy of History," unfolding the significance of critical points in the course of the History of the chosen people and the nations of the world around, it *emphasizes* the significance of critical points in the progress of God's Redemptive Purpose towards mankind, by anticipating their occurrence or consequences.

The prevalence of Predictive Prophecy especially characterizes the Monarchical period of the history of the Chosen People.

Through the period of their National existence, Prophecy developed the significance of its course, and kept alive by this indirect means the Theocratic Idea—The LORD was *still* King.

It *effectually* impressed the lessons of the Captivity upon those who were still the chosen people of God; while it afforded the support to Faith required in that time of prolonged National Abeyance, and sustained the hope of renewed Opportunity to the Elect Nation on its Return.

Before its long cessation up to the time of the Forerunner, Prophecy made provision for those who "righteous and devout," should look for the consolation of Israel, watching and waiting for the coming of the Christ, even amid persecution, tribulation, and changing face of nations.

Hence the Prophetic correspondence with the experiences of the Lot and Vicissitude of the dispersed Remnant became peculiarly detailed in its anticipation, for the encouragement, guidance, and confirmation of Faith in those who "reading" should "understand," the signs of the times when

these things were come to pass, till the time of the destruction of their Nation and the close of the Mosaic Dispensation, with the fall of Jerusalem.

Finally, it must never be forgotten, that the prophetic Writings throughout are designed to serve for the edification of that new City of God, which should arise from the ashes of the old and establish that world-wide Kingdom of God to which belongs also the analogous course of predictive Prophecy in the New Testament, even unto the End of the World—when the sure word of Prophecy shall cease because its work is done and its fulfilment is accomplished.

## ESSAY IX

### RELIGION AND SCIENCE

A TRAINING even in the rudiments of Science is of extreme value, for its inculcation of order, clarity and impartiality in thought ; as well as for deeply impressing the conviction that in all the greatest subjects of thought, the value of the processes employed in investigation must be checked and the value of the results arrived at determined—

1. By consideration of the Postulates assumed prior to inquiry.
2. By critical substantiation of the validity of the Premises employed in argument.
3. By a studied appropriateness in the methods of investigation used to the nature of the material possessed.
4. By regard to the complete range of evidence possible and the estimate of any cumulative force it may exhibit.
5. By refusal to regard as proved results, positions arrived at by logical processes in spheres in which our knowledge is too limited to supply the assurance of their validity.



6. By scrupulous allowance for the "personal equation."
7. By recognition of the provisional character of "working hypotheses."
8. By verification of references where such are involved.
9. By willingness to consider fresh evidence, and correct the statement of results, and their bearing, accordingly.
10. By respect for authority without paralysis to research.

It cannot be stated too strongly that, quite apart from its results, Science by the advocacy of "Method" is an inestimable benefactor—not least to Theology—yet this fact should not obscure the limitations involved in the nature of "Science."

Science is ordered knowledge. The facts of Science are the contents of consciousness, whether derived from Nature without or Nature within, so far as they can be apprehended by the intellect as fixed, ordered, settled.

Thus, scientific Knowledge is not co-extensive with Personal Consciousness, and is but One form of Knowledge possible to it.

Science, then, being the ordered intellectual apprehension of the Universe, it demands in its Objects (Matter and Mind) a corresponding Reasonableness—a parallel fitness for rational investigation; that is to say, Nature must present a rational order, if Nature is to be rationally understood.

The Postulate of Uniformity is the pre-supposition without which Intellect cannot employ itself upon the Universe.

This assumption of the "rational order" of the Universe, this necessary Postulate, without which there can be no "Science" at all, is not based upon the experience of the past—recorded or otherwise, for this could only afford a presumption, not justify a Belief, nor is it innate prior to experience; it is based upon the underlying Unity of Man and Nature, in virtue of which man recognizes in growing degree, the correspondence between himself and the external world, a correspondence which renders his ordered thought of it, the interpreter of its order.

The Aim of Science is the demonstration of universal "Law" in nature, and thus the vindication of its cardinal assumption, namely, that the universe presents to the human mind, the spectacle not of chance-medley, but of an order conformable to the thinking faculty—a Unity.

Towards this end, the establishment of the "laws of Nature" or "natural laws" is contributory; for a natural "law" is the statement of an ordered succession in phenomena, ascertainable by observation and experiment, which commends itself to the human mind in such a manner that it is invested with the attributes of Universality, Uniformity, and Invariability.

The Objects of Science are threefold, viz.—

1. Matter, or rather those properties of it

evidenced by phenomena presented to sense.

2. Mind, or rather those properties of it evidenced by phenomena presented to the inward sense, that is to say, the contents of self-consciousness.

(On the existence of these depends the possibility of "Observation.")

3. Energy, or the "capacity for work," that is for becoming.

(On the existence of this depends the possibility of "Experiment.")

Science tends to a belief in two great Principles, viz.—

1. The Constancy of the Cosmos.

(This principle taken alone, is favourable to Materialism as applied to Matter, and to Determinism as applied to Mind.)

2. The Conservation of Energy.

(This principle taken alone, is favourable to Pantheism.)

Science tends to a belief in these two great Principles, because these would reduce to a stable Unity—to the simplest Systemic Order, those elements, which strictly speaking, it is alone able to recognize as constituting the Cosmos.

Of the nature of Matter, Mind, and Energy, in themselves, Science is profoundly and necessarily ignorant.

Science can know nothing of "Substance," or of



“ Force ” in the sense of a Principle that works, *i.e.* of Power as a cause.

Moreover Science is entirely ignorant as to the nature of Space and Time, the inalienable Conditions of its exercise.

Matter, Mind, Energy, Space and Time, are assumed to Be—because “ knowledge ” is unthinkable without them ; themselves incapable of definition, they furnish all that is definable, and terms in which to define it.

In a word, there is a Metaphysical background to Science, which does not cease to be a necessity, even if its existence be ignored or its necessity denied.

For Science is not exhaustive of all possible knowledge.

There is a Knowledge Why, as well as a Knowledge What ; a Knowledge of Purpose as well as a Knowledge of Uniformity ; a Knowledge of what is, as well as a Knowledge of what appears and obtains.

The Limitations of Science are well exhibited by its treatment of “ Force.”

Science can properly deal with “ force ” only as an observed phenomenon, *i.e.* as a measurable action upon a body affecting its position ; and its relation to other bodies, thereby, as a configurate system.

In other words, Science states certain Effects, such as, that a given force is always proportionate to the acceleration imparted by its action to a given mass ; which acceleration will increase or diminish

in inverse proportion to the quantity of matter acted upon—without entering into the question as to any Cause or Influence conceived of as producing that effect of displacement. It states in fact what obtains, not why it obtains ; and the statement of what obtains, constitutes a natural “ law.”

For Force is not a physical entity, and can only be measured in terms of motion produced upon a quantity of matter, as exhibited by a change of configuration in any given system—so that the formulation of a Natural Law is wholly severed from any connection with force in itself ; that is, from Force that Is as distinct from Force that Does.

Yet it is constantly the case, that such a Law is itself endowed with the foreign attribute of Potency, as if it were causal in itself.

This error is due to the illegitimate confusion between Science and its metaphysical basis, and a like retribution is consequent on every violation of the limitations of Science.

Observation and Experiment, and the Postulates, or so-called “ principles ” of Science in the realm of Mind and Matter, cannot touch the realm of Personality (Theology), or the realm of Being (Metaphysics).

Even if exhaustive, Science can only know phenomena ; there are correlated realms to which it has no access.

The so-called Scientific Method, is only the Rational Method, common to the attainment of all

knowledge, applied with a restricted aim in a limited sphere.

Science records and systematizes ; it explains nothing, determines nothing, in any ultimate sense.

Revelation alone can do this ; and Theology is the application of the Scientific Method to the systematization of its disclosures.

Scientific Explanation is the resolution of co-ordinate or successive phenomena into co-ordinate or successive antecedents, the ultimate nature, basis, and cause of which remains unknown ; and Scientific Finality can only afford Unification into a phenomenal System, the principle of unity of which is still undetermined.

Natural Science can only deal with the surface of the Universe ; it cannot know true Substance, basal Unity, absolute Being.

It is in its Analysis, that Science is strong ; on its constructive side, the " personal equation " and the imaginative hypothesis cause a passage out of the true Scientific realm, into that of the Practical and Philosophical, or judicial and speculative realms.

The Facts of Science are the " facts " of sense ; the Certainties of Science are the facts of sense, so far as they are rationally perceived, relatively understood, and quantitatively estimated.

In a word, the sphere of Science is the sphere of phenomenal relations and conditions ; just as the sphere of Philosophy is the sphere of real being and



the absolute ; and the sphere of Theology is personal being—God and the Soul.

Natural Science is, therefore, essentially quantitative ; Theology essentially qualitative in its estimations.

The Charm of Science lies in its hypotheses, not in its facts ; while the daringness of its Speculations, the remorselessness of its Procedure, the profundity of its Ignorances and the excitement of its uncertainties, supply an ample field for gratification of the Imagination, pride of Intellect, stimulation of Spirit, and enthusiasm of Action—coupled as these are, with the lower yet real attractions, of the rapidity of its progress (often in unexpected directions), and the obvious usefulness of many of its applications to increase of comfort, the convenience of ordered physical well-being, and advance in the social arrangements of civilization, traffic, and trade.

### PRAYER

“ God ” has always been prayed to, yet difficulties have often been raised as to the reasonableness of prayer.

They centre in our extended vision of the “ reign of law.”

It is so easy to regard “ law ” as something outside mind ; something external like human legislation ; so simple to regard law as a necessity imposed on matter, or as a result of the material constitution of the universe, that no room seems

left for "interpositions" of a personal providence or absolute answers to definite prayers.

By thinking in either of these ways men do undoubtedly arrive at a belief in necessity, or Fate ruling over all; having like the Greeks of old set fate *behind* the throne of Zeus, if not upon the throne of an ejected God.

It needs to be remembered that "law" has no existence save an ideal one, that it is *we* who have an "idea" of Law.

In nature, as Nature, nothing is traceable but succession, "all things fleet," as the ancient philosopher concluded from his *observation* of the *face* of all things. It is only when we view nature with *reflection*, and scrutinize it with thought, that we are brought to see the realm of Law extending everywhere.

It is because, exercising man's divine prerogative of *ruling*, as well as naming every creature,—it is because we bring the appearances of Nature under our mind's sovereignty, that we read first of all, forces like our own will, working throughout the universe and imparting movement to its inert mass, and then see, as it were, that universe, so quickened from the dead, become plastic—a great organism capable of developing after its kind and existing in ordered ways, by virtue of the *law* which rules *within us*.

We bring all things under subjection to law, because we ourselves are under the highest of all law—the law of righteousness, the law of likeness to God, "Whose service is perfect freedom."

This being the case, we can view the universe as "under law," not because it is a strange self-existing machine, a substitute for our idea of God, but because

it is under "law" AS PRESENT in THE THOUGHT OF GOD ; that God, Who is "over all and through all and in all," immanent in Creation, and "in Whom" is "Life" and all true "Being."

Thus, "law" becomes, as apprehended by us, the partial expression of a perfect Nature, an infinite Wisdom, an almighty Power ; and if it is permissible with reverence to speak of "God's Character" (when all other character is marked by its imperfection, and This is the sum of all perfection), then the laws observed in Creation, form indications, so far as they go, of the Character of Him "with Whom is no variableness nor shadow of turning."

Thus, it is possible to confront the Reign of Law in Creation, not only without dismay, but even with complacency ; for a passage has been secured from the realm of Things, concerning which in themselves we can know nothing, to the realm of Persons concerning which we can know much, and it becomes possible to give weight to the thought—of how vividly we realize, day by day, the difficulty we have in understanding more than the main and leading lines of character, even in those most familiar and best known to us—we can remember, how difficult it is from what we know, to calculate the nature of their response to our appeals, though this conviction never hinders our making such, in practical intercourse or urgent emergency ; nor, it may be added, is our confidence misplaced—for most often "the event justifies the action."

How much more must this be true of God, Whose Nature is infinite ; even accepting the knowledge He has vouchsafed of Himself in Revelation !

Certainly, the Laws of Nature as we know them, may and do reveal somewhat of what God is—they



can neither exhaust His Being, nor paralyze His Will.

To those who confess One God—the “all-sovereign,” the probability that prayer *may* be answered is unmistakably great, even though the obscurity of *How* God *can* and *whether* He *Will* answer prayer, remains as great as before—hence, a conviction which has ever swayed men with the force of a certainty, and they have believed, at least, in a God who hears prayer, if they have been uncertain whether He would answer.

But, if God is indeed our Father and we are His Children—capable of becoming “partakers of the Divine nature,” then, a spiritual *Tie* between ourselves and God, predicates *fellowship* with Him; and Prayer becomes “natural” to those who have a moral claim on Him, as He has a moral Rule over them.

When we confess the Name of Jesus Christ our Lord, we pass from conjecture to certainty—the certainty, not of reason but of Faith; established upon His assured promise, “whatsoever ye shall ask the Father in My Name, He will give it you.”

Believing *in* Him is the best ground for believing *Him*; and belief gives assurance that Prayer is never in vain, while manifold experience witnesses to its answers.

For the Christian, there can be no question in the matter, no difficulty in Prayer, although much obscurity about it.

### MIRACLES

The prepossession against Miracle is largely founded upon the postulate of the “Uniformity of Nature.”

This is a true principle, but finite knowledge is apt to apply it too partially—by identifying the range of known uniformities in Nature, with the unknown Uniformity of Nature.

The beginning of the Universe, the beginning of Life, the beginning of Man, the beginning of Christ-life in the world—all these mark the evolution of an old “order,” it may be; they undoubtedly, mark each the incoming of a new uniformity, involve a new science and necessitate a new conception of what the principle of uniformity includes.

This consideration is sufficiently clear, even apart from reflection upon such problems as are afforded, for instance, by the existence and incidence of Genius, to say nothing of the asserted occurrence of Inspiration.

The denial of Miracle arises less from a keen-felt want of evidence than from a deep-seated prejudice, narrow in view, powerful in influence and very human—but equally remote from the scientific spirit which seeks to guard the effects of bias on judgment, as alien to that rational investigation which exhausts every factor in a problem and gives to each due weight.

Take, for instance, the crucial Miracle of all, that of the Resurrection of our Lord; in this case, the evidence of testimony is remarkably full and impressive, yet it is manifestly impossible to confine the “evidence” for the Resurrection to the record of the appearances of the Risen Lord, or to gauge its value, or their likelihood, in isolation; although the veracity of these accounts, and their worth as testimony to the actual occurrence of an Historic Fact, is strongly confirmed by the spiritual correspondence their recitals exhibit, when taken as a

whole and in detail—between that which they narrate, and the conceivable nature of the case, and the apparent needs of the individuals to whom they were severally made.

There can be no question how greatly they gain in evidential force, striking naturalness, and coherent completeness, when thus viewed.

But the problem appears much more complex, and its evidence more subtle and dependent for its conclusive character on the cumulative support and the convergent agreement of a manifold approach.

The “evidence”—in its narrowest sense—for the Resurrection, seems related to the conviction of its truth, in a way to some extent analogous to that in which the so-called “proofs” of the existence of God confirm a belief in Him.

That conviction rests ultimately on the recognition of the personal appeal the Divine Personality makes to a complete and normal human personality in us.

The Person of Christ, as presented in the Gospels, has a Divine distinction which makes the Resurrection antecedently probable; and the place which It holds in the spiritual development of History, renders such inevitable.

Moreover, the mystical experience of the believer, in the Communion of his Lord, reveals the truth of the permanence of that Life, in the perfection of its Humanity and in correspondence with the full needs of our own body and soul.

An “agnostic” approach, as if dealing with a matter of intellect alone, is quite impossible in this matter—for the whole problem is inevitably coloured by the presuppositions of a lifetime and the predispositions of a character moulded upon them.



Unbeliever and believer alike, recognize Law and acknowledge Order in the universe ; but, in the outlook of the Believer, Law is more inclusive and Order more profound. In " laws " the believer sees the Sacraments of the Thoughts of God ; in the highest " order " of all things, the Will of God ; and thus, in the sum of all things, so existing and related, the trustworthy though partial testimony to that Divine Nature which the mind and will of God express.

Hence, the confidence of the believer, that an Eternal order shall be manifested and a Supreme law known, at the coming of the Son of Man, Whose coming shall be the Consummation of the Universe which He first created and still sustains and rules, that GOD " may be all in all."

Nature seems to afford no room for a personal providence, when viewed merely as God's Creation, it needs to be viewed as God's " Creature " also ; it is not only the Realm of Order, it is an ordered Realm also.

In Miracles, God transcends the Uniformity of Nature as we know it. He does not violate the order of Nature as it is, but reveals more clearly to man's aroused attention, an underlying, a Moral Uniformity,—His Will, penetrating, swaying, sustaining and controlling all.

Miracles are essentially Spiritual Crises, dominating, transcending and illuminating the physical conditions amid which they emerge, and through which they are manifested ; and as such they involve " action " which is wholly " natural," make manifest Good and Evil, and reveal God and man—with the utmost vividness, lucidity, and truth.

The objection to Miracle is based only on Physical,

as contrasted with Ethical, considerations ; whereas all that is truly “ natural ” is really moral also.

The Laws of Nature, as the Laws of God, must have a moral aspect and working.

The possibility of Miracles arises with a Personal God having Will ; since, even man has dominion over nature by virtue of the Lordship of an indomitable and free will.

The probability of Miracles springs from God having a moral Nature—a Personality so far like man's.

When it is remembered that man, through his free will, has Choice between good and evil ; that his Exercise of choice has led to distortion of nature within and disorder in nature without ; and that there is ever a moral Relation between God and man, and not merely the power of a moral Law over man, Miracles become most probable.

Indeed if God Is, and is LOVE, Miracles become credible antecedently to experience.

The peculiar Moral Fitness of the Gospel Miracles, make their simple, careful study, the best argument for their occurrence.

They solve life, as they could never do, if they dissolved nature.

But the moral element in Miracles, involves appeal to a moral sense—a spiritual Insight, which needs quickening in man, and which may be absent or deficient ; for spiritual Vision is the gift of God, and to dwell in darkness atrophies the sight.

The evolution of the Miraculous in Revelation seems to confirm the view of their moral, their essentially moral, office and character, and we naturally find those Miracles most difficult to accept, whose significance is most remote from the stage of religious

development that we ourselves have been led to attain, and their evidence correspondingly alien and obscure, imperfect and inconclusive.

But, even when positive affirmation of their truth is suspended for lack of decisive evidence, such instances win the limited assent due to the acceptance of a body of better accredited miracle with which they appear to have more or less close association ; an assent, provisional in proportion to the degree to which such a connection is apparent and by which their spiritual purpose and meaning is rendered intelligible.

Even the scanty and sporadic Miracles of the Old Testament, if "wonders," are yet instructive wonders to the childhood of a Nation and a Faith ; besides their frequent office of forwarding the temporal establishment of both, for the carrying out of the ultimate purposes of God in Revelation and Redemption.

That no line is drawn between those exceptional coincidences whose laws we know—apart from their providential incidence, and those Miracles, the outcome of Laws of which we are still ignorant—was appropriate to times when an equally direct Divine significance, sanction and source would be ascribed to each, and understood through either.

Largely providential or disciplinary, they served their end—calling attention to God's Will, revealing God's government and the law of His Purpose more and more.

The Miracles of the New Testament are "educative" still in life's meaning, but are "signs" for a more mature appreciation and a more trained experience to grasp under a more advanced spiritual culture.



Gospel Miracles are not only Marvels, not even only Signs, they are rather marvellous and significant "Works" by which God in Christ is manifested—the Lord of Nature, the Lover of man, and the Redeemer from physical and moral evil.

The Gospel Miracles especially deal with Sin, in type and antitype, and with its fruit of suffering and death.

They are characteristically works of Healing—remedial also, in Life's Problems; not by dispelling the obscurity that hangs over their presence, but by bringing Life to light amid them and by giving the Hope of Immortality beyond them.

The Gospel Miracles are *evidential*, in the highest sense, of Divine and Human Personality—the works of Eternal Life, in and unto Eternal Life.

The Incarnation and the Resurrection sum up all these elements and display them in their greatest fulness and power.

After the Resurrection, Miracles grow especially personal, of direct spiritual appeal and of immediately inward operation.

The revolution in St. Paul's case affords a stupendous witness to the truth of Miracle and its spiritual relations; henceforth he and we alike must walk as seeing Him Who is invisible; or else, like those with him, see in Miracles only Marvels, incredible Prodigies and superstitious Stumbling-blocks.

Conversion by the Word; vivification by life-giving and life-sustaining Sacraments; the Existence, Preservation and Growth of the Church; the whole working to spiritual ends—these are the Miracles of GRACE to-day.

## THE DIFFICULTIES OF FAITH

The so-called "difficulties of faith" are not really difficulties to faith at all, but rather obscurities which are bitterly resented by the intellect—forgetful, both of the scale of things and of its profound ignorance in respect to them, and also of its actual finite capacity to understand.

Moreover, imagination unconsciously fills the blanks in our knowledge with its own creations and then shrinks from the evasive and exaggerated terrors with which it has itself peopled the void.

Faith, while fully conscious of these human limitations and certainly unable to ignore the pain and distress they occasion, yet is able to leave aside the unknown to the almighty, all-wise, and all-loving care of that God Whom it neither doubts nor distrusts.

That belief in God which is necessary to render life intelligible to the mind, also renders its contemplation endurable to the heart.

The real and—in present conditions and with present capacities—insoluble problems which burden even the believer are those which arise from the seeming clash of the Divine order and purpose in the "over-lap" of Nature and Grace.

The chief weight of these problems is felt—

1. In the apparently indiscriminate and often seemingly useless incidence of suffering—even while it is fully recognized, not only how much suffering is directly due to man's own initiative, caused, introduced and hazarded of his own motion and at his own risk; but also that love and wisdom may have imposed a voluntary self-limitation upon the power of the Creator, in a Creation that shall be

sufficiently intelligible to the limited understanding of such a being as man is and adapted for the complete range and exercise of his capacities.

Moreover, it can at least be said that pain and suffering are, in a general way, of obvious service—as monitory of unrealized perils, as corrective moral discipline, or as retributive (*cf.* apparently sundry diseases contributing to senile decay), and hence indirectly corrective; while, beside their further indirect but evident value as ennobling self-sacrifice and heroism, and in calling forth thoughtfulness, sympathy, and unselfishness—they largely conduce in a direct manner to the formation, elevation, and mellowing of character, training in fortitude and patience, teaching sobriety of outlook and gravity of judgment, as well as instilling kindness and gratitude towards man and devotion and dependence towards God.

2. From the practical discrepancy between the inherited importunities and the imperious claims of that “Sex” which is the formative and central principle of organic life and the apparent disregard by Religion of the insistent difficulties which attend the inception of its maturity under the actual conditions of human life, as well as of the magnitude of those hindrances to its legitimate sway which attend the course of social organization under advancing civilization, with all their distressing, deplorable, and disastrous consequences of wrong-doing, degradation, and misery,—it nevertheless being firmly held meanwhile, that Religion lays down and forwards those true principles which alone can temporally influence and eventually ameliorate the situation.

But it must not be forgotten in this connection that even biological evidence deeply emphasizes the



fact that, in correspondence with man's enlarged psychical, social, and moral capacity, sex in man is uplifted far above the instinctive appetite of the brute, and receives an ethical refinement through modesty and passion.

Even the primary sexual characters are sharply distinguished from those obtaining in the highest order of the zoological kingdom beneath, markedly distinct anatomical features, rendering on the one part, the discharge of function more dependent upon emotion and less mechanical; and on the other, providing an indication of virginity of the highest significance to personal chastity and in the family—and social—relationships.

Equally novel physiological conditions, promote a monogamic and permanent companionship for mutual society, help and comfort, while securing such periodic isolation as shall renew passion, promote habitual temperance, and reduce the chances of possible exhaustion in both sexes—this seclusion being under circumstances which call forth a tenderness and impress a consideration, similar in character though less in intensity to those excited by the great pain and peril of childbirth, and therefore of far-reaching moral benefit.

Finally, the naturally erect carriage of the human frame, not only displays the beauty of womanhood, but clothes it with modesty; and the same influences attach to the corresponding human characteristic of realized union.

All these peculiarities are the more notable, since inexplicable without reference to the dominance of the psychical and moral elements in the aspect sex wears for man.

3. Through the large inheritance and profound

inertia of individual character, dispositions and beliefs, although this obviously has a value in the conservation of that which is good.

Faith, fully conscious of these problems, yet triumphs, knowing well that all that can be urged as difficulties against itself is as nothing in comparison to the overwhelming difficulties against itself which beset unbelief as soon as it endeavours seriously to justify its existence and demonstrate its claims to acceptance by man—being such as he is, in a world such as this is.

No difficulties to faith can arise from Science itself—for Science, by the deliberate abstraction which renders its pursuit possible and by the voluntary abnegation which renders its exercise efficient, must necessarily remain content to state the conditions which relate antecedent and consequent ; and process in development can never explain or affect the significance of the results as we know them—whether general or detailed—whatever range evolution may ultimately be found to have had within the realm of life and whatever factors may have conditioned its course.

Hence the believer need experience no difficulty in face of any doctrine of evolution that is not based upon philosophical presuppositions antagonistic to belief, nor illegitimately appropriated as their instrument.

When the instinctive movement of the mind finds refreshing change of attitude in fixing its attention upon the becoming rather than upon the being of things, this standpoint of evolution will certainly remain attractive even after any supposition which has commended its adoption is seen to be evidently inadequate to justify it.

For the conception of evolution affords a useful working hypothesis, so long as it is regarded as an aid to the interrogation of nature, a fruitful way of looking at things, if not the only way ; a suggestive interpretation of the significance of facts that continues to do its work so long as it changes in response to the reaction consequent upon a more exact appreciation of them.

That such an outlook suggests and commends itself to the student of morphology rather than to the physiologist is not without drawback.

For the morphologist is perhaps not unlikely to fail in appreciating the full significance of such a conception as that of "species," and to tend to regard "type" as a purely abstract conception which requires explanation, say as the structural witness to kinship by descent, rather than as that source of explanation which it is to the biologist, when viewed as the rhythm of growth determined by the physiological constitution of the organism.

The serial arrangement of forms is obviously no proof of their genetic connection or descent, although it may suggest such an explanation of its possibility, and far too little is known about the physiological conditions controlling, influencing, and attending heredity, growth, and structural elaboration, to dogmatize upon the meaning of sequences of event or correlations of parts in which these play an unknown but not therefore negligible part.

The same caution appears to be required in dealing with this matter as certainly exists in approaching the problem of the inheritance of acquired characters, in which any conception of the isolation of the germinal cell from its somatic carrier is at once checked by the consideration of their prolonged and



intimate association at least throughout the highly plastic and sensitive period antecedent to maturity ; while in presence of the elaboration of any given cell form, it is impossible to forget that such affords the instrument of living substance rather than the boundary of its activity :—the unity of the organism underlying all structure and all function, and the source of that unity being the life which evades all research yet controls all change, development, and growth.

More particularly—it is evident that to construe organs as “rudimentary” or “atrophied,” or to derive general likeness, at any stage of growth from common descent, or to ascribe homologies to the same source, is to put a theoretical construction upon the analogy or homology perceived ; the demonstration that the theory is correct or even adequate is much more difficult.

The vast diversity of living forms and the complexity of their relations admits of no simple explanation by any single principle or set of principles, but can be partially understood when viewed under different aspects, from different points of view—as is indeed the case with that whole universe of which they form a part.

As the result of such a survey, it becomes more and more evident that, as has been finely said, “The ‘ordained becoming’ of organisms, the belief in ‘final causes,’ the evident realization in Nature of ‘Divine prototypal ideas,’ and the facts that the physiological phenomena of each living being are the result of an immanent and indivisible force” (or factor) “dominating it, will not only be justified but recognized as necessary truths.”

Nor is it in the least improbable that the crude phraseology of Paley's "Natural Theology" may soon be found more easily adjusted, and less hindrance to the understanding of nature than crude speculations which for a time obscured its permanent and substantial value.

A premature endeavour to account for wide ranges of facts under a connected scheme, rather than to ascertain wide ranges of connected fact, combined with an inadequate appreciation of the metaphysical conditions involved and with a rash confidence as to what was attainable—led to the latter half of the nineteenth century being given over to the formulation and enunciation of a vast amount of hasty generalization on many subjects, which derives such value as it possesses from the application of sceptical investigation to its statements—this, yielding on the one hand, a residue of established data, and on the other, serving to display the vastness of our ignorance, the fragmentary nature and imperfect connection of the information possessed, and the desirability of ascertaining as completely, as fully and as far as possible, the actual facts on any of the innumerable specific points involved—and in this way guiding investigation, while, by the isolation of problems, rendering detailed attack possible under the suggestions of verifiable conjecture.

There can be no doubt that the elaboration and promulgation of the evolution hypothesis, acting as it did upon the unbalanced enthusiasm of immature studies dazzled by the wonder of new worlds opening before them, resulted in the putting back of the chronometer of scientific progress, and to a still more serious difficulty in ascertaining the actual position attained,—of which the Present is only now becoming



conscious and hardly yet able to recognize the amount of check received, or to allow for its disturbing influence.

Sedgwick's criticism has still its application and necessity, and its searching challenge remains unanswered and unanswerable:—"Many . . . wide conclusions are based upon assumptions which can neither be proved nor disproved, why then express them in the language and arrangement of philosophical induction?"

But his noble conclusion remains even more significant and helpful, as well as more inspiring:—"It is in the conscious glory of organic science that it *does* through *final causes* link material and moral; and yet *does not* allow us to mingle them in our first conception of laws and our classification of such laws, whether we consider one side of nature or the other."

In the Schools, Science like Art constantly tends to become divorced from Nature.

The aim and result of a mechanical interpretation of the universe is to express all that is and all that happens in terms of matter and motion and quantities that are functions of motion or position—the notion of matter being reduced to that of *inertness* subjected to motion or destitute of it, lest any reaction should introduce complication—and motions being measurable; while the conception of the universe as a closed dynamical system is no less conventional.

All that can be thus obtained is uniform statement in terms of a convenient conceptual shorthand.

We can only deal with Nature by subsuming its inexhaustible variety under serviceable uniformities. The discursive intellect of man is efficient to deal with information *from* nature in such a way as to enable us to acquire a more or less comprehensive and coherent appreciation of its aspect, and to translate its changes of aspect into such approximately accurate terms of quantitative relation as best enable us to apply our apprehension of them to purposes of practical utility. On the other hand, the *implications* of Nature are alone intelligible to our *personality*. Our appreciation of the *real* unity of nature is derived from the



characteristics of our own real unity or personality—anything corresponding to which must underlie Nature as appearance.

As a matter of fact, the one aspect of organic nature we *can* understand is its teleological aspect—Nature observed as dominated by an inner law of development; while the prevailing impression is one of stability,—since the adaptation of organisms *as observed* is the expression of their actual relations, and need not be interpreted at all as the outcome of their *moulding* to the conditions of their life, and the balance of life is much more evident than the struggle for existence, except where disturbed by man; while adaptiveness so far as manifested takes the form of constitutional resilience, physiological compensation, or structural regeneration, conservative of the normality of organisms as existing rather than of readjustment in the way of change.

The true function of natural science is the description, the accumulation, of the results of observation and experiment, and the statement of those results in ever more and more inclusive and comprehensive terms.

The interpretation of these inductive generalizations does not belong to Science but to Philosophy, and Philosophy itself cannot fail to be profoundly affected in its turn by Religion.

## ESSAY X

### CHRISTIANITY AND PHILOSOPHY

IF Philosophy is regarded as providing anything more than an efficient exercise for the cultivation of the mental powers, or as implying more than any mere examination into the processes of mind and of reasoning, it becomes at once apparent that it concerns itself with investigations and inquiries of the most serious import possible to man.

For Philosophy seeks to pierce, through the outward play and movement evident in all that appears, to those underlying causes which are beneath the ever-changing surface and afford it explanation.

Nor does Philosophy only seek to sound the restless sea of change until it attains the repose of deeps that lie below ; it desires, even more keenly, to fathom knowledge of the things that really are, and lay the foundations of life upon the rockbed itself of understanding.

To this research, therefore, Philosophy devotes all the combined wealth provided by funds of internal reason, external experience, and personal

intuition ; drawing on all, since to rely on internal reason alone leads to rationalism, dependence on external experience alone, to materialism, and trust in personal intuition alone to mysticism—and all alike spell failure.

Indeed the risks of failure are so many and the hazard of failure is so great, that there is much to deter, in what seems the rash challenge to set forth upon an exploration that assays at once the most vast and trackless field open to human inquiry.

Yet the attempted survey attracts with a perennial fascination ; only it may seem to encumber the paths of human progress with the ruins of futile, and the vestiges of effete, systems.

But indeed the name itself of Philosophy—the “ Love of Wisdom,” not only points to an ideal temper, it also holds before man the most tempting of rewards, and certainly if its practical aspects—as “ The History of Speculative Opinion,” and “ The Expression of Points-of-View,” be presented to the mind, there is an intensely human appeal in the record of how individual men have looked at life and what they have thought it meant ; and an heroic audacity of adventure about each attempt to form a complete and connected System of the Universe, that shall provide a perfect and entire comprehension of it under terms of the intellect, and reveal at once What is and the Whole it is.

Moreover, the benefits of Philosophy in relation to Faith are great and must not be overlooked,



most evidently and especially, its assertion of the dignity of mind. The inextinguishable persistence and power of Philosophy by the mere fact of its Existence, is a constant protest against the encroaching, insistent—and sometimes—overweening claim that Physics is our only true Wisdom, and that material Phenomena are the sole objects of positive knowledge.

Nor is this its only or chief service in this direction, for by dwelling on the immaterial side of man's life, it brings forward strongly what Science may forget—the importance of four Facts and of four Factors that they involve:—viz. the fact of consciousness and the “Ego,” the fact of memory and personal “identity,” the fact of the sense of guilt and Conscience, the fact of the conviction of free will and “Responsibility.”

Nor must another service of Philosophy to Faith be forgotten.

By a strange yet true paradox the very ambition that seems so presumptuous in its aspirations and so reckless in its disregard of those finite limitations of human powers against which it so constantly shatters its reputation—causes Philosophy by these very results, to point out the futility of reason “to satisfy itself,” and to emphasize with singular impressiveness, how unable the Reason alone is, to afford or to construct a stable basis for morals, religion, or for life; while at the same time to deeper reflection, Philosophy is seen to be but unveiling

the "mystery of life," and teaching patient acceptance of it; and to the Christian, revealing how close to us—how in us and about us, lies the unfathomable ocean of the "unknown God," Whom religion teaches us to know and love, to adore and to obey.

The perils of Philosophy in relation to Faith are no less obvious.

They arise from the fact that the Supremacy of the intellect becomes the suicide of "reason"; a "reason" which is needed for the more confirmation in Faith.

Speculation appears so vague, arbitrary and changeable; yet so far-reaching and positive; that its unsettlements seem to leave no stable ground for faith or practice. It is forgotten that intellect is only part of man, and that it is neither man's highest power to reason, nor his chiefest function to think; but to be and to love, to believe in and to hope, to worship and to serve.

It is forgotten, also, that Intellect is dimmed, and Reason (the exercise of intellect) is distorted, by sin; and that the Intellect is not the perfect or sufficient Organ, nor Reason the perfect or sufficient Instrument, of Knowledge.

Just as too much may be expected from Philosophy, so too much may be demanded from Philosophy, in directions from which it should not be looked for.

Philosophy is not Science, nor Wisdom: it is

the quest to know, the search after wisdom ; in a word, "speculation."

Philosophy is the speculative determination of Being, the speculative Unification of being.

Not satisfied to ask merely what obtains, and how is it ordered ; it must perforce inquire, whence is it, and to what end ?

In a word, Philosophy asks in respect to anything with which it is concerned, What does it mean ? —that is to say, what is it ? what causes it ? what limits it ? what is its end ?

Philosophy then differs from Science in the nature of the queries it suggests and strives to answer ; and the difference extends equally to Method ; for each employs its own distinct Instruments and Processes.

A profound contrast exists between Philosophy and even those branches of Science with which it is most closely and necessarily associated.

Philosophy proper, speculates on sources, significance, scope and nature, of the *contents* of mind : using as its subtlest instruments, that intuition of consciousness which comprehends truth presented to contemplation, and that insight of recognition which apprehends truth suggested to reflection ; and its processes are those of reasoned deduction.

Mental and Moral Science, on the other hand, study the analysis, determination and relation of those *operations* of mind with which they are concerned ; using as instruments, the exposition of



introspection and the observation of experience ; and their processes are those of reasoned induction.

Hence these Sciences serve mainly for the collection of facts and their arrangement, as with Psychology ; or for utilitarian purposes, as with Moral Science,—since Moral Science is simply the Rule for Conduct derived from experience, to attain ends seemingly desirable to man, namely, the happiness or perfection of himself or others or all.

Philosophy is closely connected with the above Sciences by the very nature of its primary Problem and Aim—and hence starts encumbered with similar imitations.

The primary Problem of Philosophy is to ascertain the source and character of human knowledge ; and its primary Aim is therefore “ self-knowledge,” that is to say, the intellectual apprehension of the Contents of consciousness and their significance—their distinction (Analysis), their attributes (Determination), their relations (Systematization) ; though necessarily *first* undertaken, are only processes and means to this end.

Philosophy unaided can, however, only deal with and never transcend this latter knowledge.

Hence it ends by a barren classification or an artificial unification unless illumined from above.

It is so illumined, by Intuitive Morality—the moral sense of rightness, beauty, and goodness ; through conscience ; and by Revealed Religion.

For not only do these afford the fundamentals of

Ethics and Religion,—even Speculation must rest upon the confidence that God is veracious and will not mislead, since the evolution of logically developed and therefore logically satisfactory schemes of *reasoning*, or such based upon logical abstractions, principles, or distinctions—however carefully adjusted to harmonize with the results of observation and experiment so far as such are possible, or to derive support from them—cannot compare as a means to arrive at truth or to establish it, with the course and issue of a deliberate regard to the primary convictions and actual instincts of mankind, and the exercise of that sound judgment which can be sufficiently attained by man—that together constitute the great human necessity of “Common Sense.”

Since Philosophy has to do, *not* directly with the facts of consciousness, but with their intellectual expression as apprehended in thought, its systems are always vitiated by the imperfections inherent in all human attempts at exhaustive intellectual expression—imperfections such as attend analysis, definition, and classification, in increasing degree and cumulative measure.

Hence Philosophy is liable to serious perversion.

In isolation, it too readily ends in becoming “philosophy falsely so-called” ; in barren speculation or prolific heresy—in barren speculation, because the grounds of Philosophy are vaguely or imperfectly apprehended ; in prolific heresy, because

the significance of those grounds is arbitrarily limited or concluded.

The danger of "Systems" and Theories either of Life or Philosophy is incompleteness and one-sidedness, failure to take account of the complexity of that with which they deal. The apparent exhaustiveness in such is a sure mark of falsity, inasmuch as it does not recognize that "mystery" which belongs to the whole. Superficiality of view and an arbitrary eclecticism, in regard to the facts of the case, are the bane of the "Schools."

The influence of this shallow and dogmatic eclecticism has repeatedly ended by setting up a presumptuous and pernicious Gnosticism or Agnosticism in antagonism to the Christian Church, because involving the Theological errors of Rationalism, Materialism, Scepticism, or Pantheism.

The safeguard of Philosophy against misuse, is found in the thankful acknowledgment, "The fear of God is the beginning of Wisdom"; and in the steadfast confidence that in *It* is assured what the true love of Wisdom seeks.

The dignity of mind lies not in its assertiveness, but in its patient waiting upon God, its reverential pauses, its docility to divine guidance and its sensitiveness to divine light.

Man must ask questions, human nature has a right in this, but it must ever be remembered that the answers of the Intellect are after all purely tentative and can possess no conclusive finality;



and that so far as any stable and assured knowledge is concerned, Revelation is needed as a Criticism, an Illumination, an Expansion, and a Complement.

Yet Philosophy has its own extreme value and the noblest work to do.

Life cannot well be built on Philosophy : but Philosophy may furnish its Criticism.

Religion is in no way based upon Philosophy : yet Philosophy may rightly be its Commentator and Forerunner.

Philosophy cannot displace, overrule, or supersede Revelation ; but it can illuminate, illustrate and interpret the *significance* of Revelation.

Philosophy asks, Revelation answers ; and Christianity not only has, but is a Philosophy philosophically expressed for those who seek after Wisdom philosophically, that is in and with the spirit of a little Child—searchingly, seriously, simply, humbly, trustfully, docilely, devoutly, and lovingly.

Christianity then is of inestimable benefit to Philosophy.

In the first place it emphasizes the connection between Speculation and Practice, which are too readily divorced. The Christian speculates, in order to practise.

Again, the end of Philosophy is Being, and Christianity is the revelation of Being ; the most profound and effectual moulder and manifester of Character, as well as the supreme inspiration of Conduct.

Hence religion is, from this point of view, the supreme Philosophy, for it is the deepest and most powerful spring of action and of life, and of their understanding.

For, since He Who is the Life proclaimed Himself also the Truth, we know "THE TRUTH" exists—in the reality of a perfect life, not in any form of words however completely expressing some aspect of it.

So, in respect to knowledge also; Revelation gives new data, for the solution of the Problems of Philosophy—accepting all that can be deduced from the intellectual constitution of man and from man's observation of the Universe within and without; yet affirming also that God has made known something of Himself, and thus of Nature and of Man.

Thus, under the Economy of Christian Philosophy, Knowledge is obtained, in different yet corresponding ways from each source in our power; from self, by the insight of experience; from the world, by the outlook of observation; from God, by the opened vision of a progressive holiness.

We possess, therefore, three sources of Wisdom, themselves incapable of proof or disproof, Self, the World, God, and not only two—and God, and the Revelation of God, is the Key that unlocks the hidden stores of Wisdom, so that men may bring forth treasures old and new; and Man become not only the seeker after wisdom, but its possessor; not only the lover of wisdom, but its enjoyer—for the main end of man is not only education or

discipline, action or enlightenment, but “ to possess God and to enjoy Him for ever ” ; so alone shall man attain to happiness or perfection.

Reason alone, the independent faculties of man alone, and their exercise alone, are insufficient to attain that solution of all mystery for which the Soul of man yet craves.

The Paths of Philosophy open out into that infinite of mystery which only the unoriginate revealing Light of God can illuminate with rays that form a path of glory to His Throne, through what seems else a trackless waste of darkness in which the “ blind ” Ways of Reason reach a sudden end,—until the irradiating splendour of the Divine Glory bridges the chasm, fills their channels, and proves their direction true.

Thus, philosophy finds its redemption and is justified:—for Philosophy only seeks and obtains, by the grace of God—in experience, in observation, but above all in Revelation and in Christ.

## GOD

The existence of God is matter of faith not of proof.

The idea of God is not innate, the instinct for God is ; thus, the idea of God being presented to the mind, it is the subject of immediate conviction ; the mind makes it its own, because moulded so that it possesses a fitness for direct apprehension ; man has the capacity to know God, as he has to “ sense ” all necessary things.



There is no people known without some belief in God: however difficult it is to give this belief befitting expression, and however an instinctive awe restrain from its facile disclosure.

Our conviction that God is, does not rest upon reason, though reason suggests and supports—

1. By argument

(a) from the accidental to the substantial.

(b) from the realization of the finite in the presence of an ideal of "the infinite."

2. By argument

(a) from the existence of the universe, life, and mind, to a first cause.

in general (b) from the "rational" unity, mutual "adaptation," and universal "order" of Creation and the fitness of all its properties and parts to the Progress exhibited, even according to scientific canons, in its serial development.

or

more specifically

(c) from the intelligent operation of animal instinct; and especially from innumerable suggestions of specific design in the correlated mechanisms of organization.

3. By argument

from the Beauty of Nature in earth, sea, sky, and the living creation (apparently a by-product so far as the impersonal realm is concerned,

*e.g.* the beauty of flowers developed along with their attraction to insects, yet appreciable to man and God alone as "beauty"), as well as from the possibilities of Beauty open to man's Art and arising from the exercise of his skill.

4. By argument

- (a) of "conscience," in the sense of "guilt."
- (b) from the "ought" of the moral law.
- (c) from the ideal of spiritual beauty, in character; and of ethical "goodness," in way of life.

5. By argument

from soul "needs,"—for worship, service, Hope, Love, and Trust.

Thus, there are arguments that develop the Witness, God has given of Himself in the things He has created; in the constitution of Nature, and yet more, as indeed would be anticipated, in the constitution of Man.

The Attributes of God are not merely abstract "qualities," separable from the idea of God as "God"; they are inherent perfections of His nature, inseparable from His nature as God, that is to say as Spirit, Light, and Love—qualities, therefore, without which we cannot set forth the thought of God: the Nature of God as Spirit, Light, and Love, is that without which we cannot believe in Him, love, trust, hope in, or worship Him.

The Attributes of God must, of necessity, be

exhibited in moral harmony with the Nature of God ; thus, the justice of God must not be set in opposition or contrast to the Love that God is—God is a God of Equity, *i.e.* of justice which is moral justice, Justice tempered and informed by Mercy and by Love ; it is the Nature of Love to be tender, it is the Nature of Love also to be true.

Finally, to speak of God as “ infinite ” is no bare or barren abstraction, God’s “ infinity ”—like His “ omnipotence ”—is inconceivably perfect in kind, immeasurable in degree.

It may be added—in respect to the argument from Conscience, that the “ ought ” of Conscience is inexplicable, except as the revelation of a Law of Holiness ; a moral “ Law,” explicable only as the Will of an all-holy God and the expression of His Nature.

## NATURE

The Natural and the Supernatural are sometimes regarded as conflicting ; they are not conflicting, but contrasted ; in man, being associated.

Physical nature exhibits the following characteristics :—

1. The existence of a universal “ Adaptation ” of such a character that use and beauty are correlated ; so that “ Nature sleeps like a picture while working like a machine.”
2. The appearance of “ Laws,” *i.e.* of observed chains of sequence—the Modes of God’s working as apprehended by us.
3. The suggestion of “ Forces,” *i.e.* of secondary causes—the Energy of God’s working as realized by us.



The Whole presenting the aspect of a system of necessary uniformity, impersonal forces, and invariable laws.

Nature as manifested in Man, is evidently—through its follies, foibles, and faults—a disordered nature ; and the witness of Anthropology confirms the doctrine of the Fall <sup>1</sup>—yet Nature in Man is higher than Nature outside of Man, because in Man there is a supernatural element of “ Personality,” free, self-conscious, responsible.

### PROVIDENCE

God, having created all things, governs them all with wisdom, goodness, power, and justice.

His government of Nature is a government of necessity ; His government of Man is an overruling care—whereby through all things He works out the wise purposes of His good-will with the supreme power of a perfect justice.

The providence of God in the physical world of Nature—clothes the lily, feeds the beast of the field, and shelters the sparrow.

The providence of God in Nature is a providence of Foresight.

The providence of God in the moral world of Man—brings the soul of goodness out of things evil and bends the consequences of evil to good.

<sup>1</sup> So far as the *universal* state, of humanity *as it is*, is concerned ; respecting what it first was Anthropology is necessarily silent—knowing nothing about primitive man, for any savage we are acquainted with is approximately as recent and manufactured a product as civilized man to-day. A little inference from the implements left behind, an imaginative picture of the conditions of life, a little comparison with the ways of the rudest savages—is a poor way of attaining anthropological truth.

The providence of God in the life of man is characteristically a providence of Oversight ; and it is man's spiritual prerogative, to recognize what God is, through what God does,—and his highest privilege, to respond thereto.

### PERSONALITY

Personality is the sphere of Religion ; because the realm of the Supernatural. Man does not attain distinct importance as “ a man,” until the supernatural is revealed alike in God and him—and the idea of “ personality ” emerges with distinctness.

The Creeds are solely concerned with Persons and the relations between Persons—a “ Person ” being “ a self-conscious moral agent.”

“ Personality ” appears to be the co-ordinating constant which determines the integrity of individual existence—as “ life ” constitutes the governing nexus of physical qualities in the organism.

### RELIGION

Personality, the one great fact underlying the Cosmos.

Personal relationships, the only relationships of prime importance.<sup>1</sup>

Religion consists in the recognition of this fact in regard to God and the Soul, in knowledge and in practice.

Our relation to God is indeed intensely personal :

<sup>1</sup> Hence, it may even be said, that animals have a moral claim upon us just in the degree to which they possess “ kinship ” with man—capacity of subserving human personality and so far entering into fellowship with man.

recipients of personal mercy, recipients of personal grace; there is needed from us, each one, personal devotion, personal service, personal worship—the consecration and benediction of a life.

### THE SOUL

The Soul is the life of man in its unity—*i.e.* the synthetic product of his dual constitution.

To illustrate by Analogy—Hydrogen and Oxygen produce Water, and Water can be resolved into Hydrogen and Oxygen; but it *evidently*<sup>1</sup> exists, not as Hydrogen and Oxygen in combination, but as Water.

This conception of the Soul of man, not only seems to reconcile the tripartite division of man's nature, by St. Paul, into body, soul, and spirit; with the more usual distinction into soul and body—it also agrees well with peculiar uses of  $\psi\upsilon\chi\acute{\eta}$  by our Lord Himself. Anything which tends to prevent the perfect expression of man's personality, hence becomes a "losing of the soul"—like those who having framed their practical life upon this world, lose their souls when the world for which alone their personality has become fitted, passes away.

The immortality of the soul as a part of man, no Christian tenet—but rather the immortality of the man himself.

The nature of the soul possesses a mixed character, for the reason already stated: on the one hand, passions and appetites and instincts akin to the

<sup>1</sup> The scientific statement of what Water *is*, based upon a single quantitative relation, in opposition to all qualitative evidence,—affords a striking and instructive example of the artificial character of scientific procedure.



brute, even intelligence; on the other, spiritual powers of love and hope and faith and worship and holiness, allied to spirit and the Father of spirits.

The attempts to answer the problem of the soul's origin, in theories of Creationism or Traducianism, are unprofitable: what concerns us most to know, is that the characteristic personality of each is personally allotted to each by God, either directly as a gift, or indirectly by consent.

The soul is the seat of Character, hence the deep depravity of original sin, and the surpassing importance of a Soul's salvation.

## ESSAY XI

### THE CHURCH AND ART

THERE is a passage in Ezekiel which treats of the fugitiveness of mere impressions on the sense, "And lo thou art unto them, as a very lovely song ; of one that hath a pleasant voice and can play well on an instrument, for they hear thy words but do them not."

As the passage stands in our magnificent English version, it has been aptly cited as a striking Commentary on its subject. There is something so pleasing in the style, so satisfying about the movement, so attractive in the imagery, that we are apt to retain these features and rest content without having grasped their message. The passage as we read it, not only gives a warning, but itself exemplifies the warning's need. It is so easy to allow its manner to obscure its matter ; to enjoy its form and ignore its significance—that is the danger of all Art.

The term is to be taken in its widest sense, as including all that skilled workmanship can realize in permanent forms and under material conditions

and limitations of those inward harmonious conceptions which are the inspiration of its activity. In other words, under Art are to be classed, not only the Fine Arts and Architecture, which are always recognized as within its domain—but also Literature in its strict sense, whether prose or poetry.

All these present ideas for acceptance, under outward shape of word or colour or mass or form—and all these have this common peril—the danger of dwelling on the seen and losing the unseen, to the degradation of Art and the degeneration of the Soul.

Art has many dangers to itself and man; yet so have all our highest pursuits: the way of highest Life, highest Thought, highest Action, Religion itself, is “a narrow way,” a knife-edge between precipices of hazard, error and shame, and “few there be that find it.”

Yet again, even in this, as in every department of existence, the Christian possesses a supernatural guidance, a heavenly guardianship, and a blessed inheritance. Nothing human is foreign to the Christian, nothing human is alien to Christianity; no realm of life is unconsecrated by Christ, nothing remains “common or unclean” in Him.

What attitude, then, must the Church and the Christian assume towards Art?

It is impossible, of course, to answer the question with any completeness in a short Essay; a few suggestions, however, perhaps may help to direct the mind towards its solution.



First then, what of the Church in relation to Art ?

If, as has been already said, we believe that the divine guidance promised to Her, will slowly manifest its influence as time goes on ; never permitting infallible judgment but ever witnessing with increased assurance to the Truth—History will be the best evidence.

From the earliest days when the Faith became able, in security and wealth, to manifest Her hidden life to the world, she claimed the beauty of Art as well as the beauty of Holiness for her own.

Even in the Catacombs, with poor ability and rude endeavour, she adopted the dying legacy of Pagan skill.

Purified by a new power and a new meaning, she accepted the efforts of heathen craftsmen, to depict those forms of happiness and joy and peace, which were congenial to her spirit, and turned them to her higher purposes ; the while she strove in pictured symbolism and emblem to present the peculiar mysteries of the Faith.

The Church has from those early days, ever adorned Art, by admitting its service. The Church has always guarded, too, against the abuse of Art ; by her preference for symbol and emblem therein : the Cross rather than the Crucifix, this represents most truly her most consistent attitude.

Indeed the very instance cited affords so striking an example of the Church's attitude and so markedly



its effect on Art, that it is necessary summarily to review both the historical development and the spiritual influence which underlay it.

It is well known that whatever its secret glorying, the Early Church at first shrank from exhibiting the source of that secret glorying, in the Cross—thus, the Mosaics of San Apollinare nuovo at Ravenna leave a blank between the Agony of Gethsemane and the Resurrection from an empty tomb; for the Cross was “to the Jews a stumbling block and to the Greeks foolishness.”

Yet this shrinking, natural though it was under the circumstances, soon vanished, and quickly the Cross was seen exalted, the glory of the Church as of St. Paul.

Thus, in San Apollinare in classe at Ravenna, the Cross is seen surrounded by a glory, above the fields of Paradise, in the starry heavens which it dims with its brightness. Already the Church was learning the lesson of Constantine’s vision, “in hoc signo vinces.”

Henceforth the Cross adorns the ensign of the Warrior, the vestment of the Priest, the Crown of Kings.

Yet while the Cross, at first timidly concealed in the “Chi-ro” ( or ) and decorative forms, soon became the recognized symbol of all that makes Christianity what it is, it was not so with the figure of our dying Redeemer, represented hung upon the Cross.

The Crucifix, as distinguished from the symbolic Cross, only emerged, when men began to dwell upon the sufferings, the sorrows, the pain and anguish of that travail for a world's redemption; only became prominent when sin darkened the distress of evil days. The first example known dates from the fifth century, its occurrence only becomes general in the seventh.

Yet even in the first of those evil days, when the Vision of the Judge to come began to cover with gloom the Visage of Him Who had come as a Saviour, even then, for awhile the Cross was a Throne, and He Who was imaged thereon was clothed in vesture of a King and crowned, or wore the sacred robes of a High Priest, as willingly His arms were stretched to embrace and welcome all that come to Him.

Only as the faith of men failed them and gloom deepened around them, did the figure of mortal agony and bodily anguish prevail, and the nails, the wound-prints, the worn and scarred form, the riven bleeding side, come to be made prominent,—and the suffering Son of Man reft of the Glory of the Son of God, be set forth to the eyes of men unhidden by that shroud of darkness and of tenderness which veiled the travail of His soul.

The reason why the Crucifix rather than the Cross did not commend itself to the Church's Art in the purer days is very evident.

It was not that the Crucifix was in itself wrong,



or its use degrading ; nor from any idea that any representation of our Saviour dying for us could be in itself idolatrous or superstitious ; “ He was made man,” and since His incarnation in our flesh, the image of God is most truly beheld in the likeness of man ; besides the death upon the Cross and its History, is the central fact of the gospel of good news to those who are all sinners, and therefore to represent Christ upon the Cross could not be improper in itself, much less sinful. It might indeed seem at first sight as if it would have been the greatest possible incentive to love and to devotion—and yet, spite of all this, it was not in the Crucifix but in the Cross that the Church first gloried as did St. Paul, as does the Church to-day—for to adore the Crucifix is no advance upon glorying in the Cross.

For this same cause, it comes about that our own beloved Church has always used all her art to set forth the Cross evident in the eyes of all men ; in the form of her Churches, in the windows of their walls, on the pinnacles of her roof—most prominent at the central meeting-place of all her worship, above or upon the Holy Table, on the linen of its service and the coverings of its adornments, on the robes of her ministry and the very books of our devotion, upon the sleeping-places of the departed, as upon the living brows of all her children—while all the time, since she returned to the better fashion of earlier days, she has felt somehow as if the Crucifix were alien to her devotion, somehow restrained from

its use by an invisible hand, somehow told by a delicate yet imperious instinct to refrain.

The reason is soon told. In the Cross there is to be seen, not only the symbol of the death of Christ, but something more. The token of the Cross is richer in meaning than the Crucifix; the one speaks of suffering only, the other of victory through suffering.

The one shows at most only some faint outward imagination of the bodily pains of Him Who took upon Him "the body of our humiliation"; the other speaks eloquently of One Who has seen of the travail of His soul and is satisfied.

The Cross is empty, the memorial indeed of a Redemption accomplished—while it proclaims "He is not here, He is risen," and as we gaze, the thought of death is swallowed up in victory, and all our needs supplied in a living Lord Who died for us and is alive for evermore.

Thus the Church ever uses Art to edification.

Without withholding to depict the historical fact of the Passion and Death of her Lord, she yet prefers for isolated use, the Cross rather than the Crucifix, and uses it more freely—for the symbol of the Cross is more reverent in its reserve than any attempt at mere pictured representation of the facts, and is more akin to the spiritual aspects of the Lord's death, than any realistic figure of His dying.

It was the same instinctive spirit, which led the Church's chary sanction of Sculpture. Something

material seemed to cling to its solidity of impersonation—it seemed “of the earth, earthy.”

Only after many centuries, did Sculpture in the round find a decorative place in Romanesque Porch and the niches of Gothic Minsters ; while, even still to-day it is interdicted from the austere fanes of Greek worship.

It is memorable that Christian Sculpture in the form of independent statuary, had its true birth in the early Renaissance ; that revival which, in the end, did so much to re-paganize the World and Art.

The Church refrained somewhat from the use of Sculpture, lest it should introduce conflict into her spiritual Kingdom, by satisfying men with its external, outward, material form.

Not so with Painting and its allied Arts,—this the grace of her youth has remained ever dear to her. Enduring Mosaic gleamed from the dim wall of her sanctuaries, and emblazoned them with glorious tints of sun and sky and sea, telling forth the tale of man's Salvation, God's Redemption, and Angelic Praise. So also, more fading, transient Frescoes, limned with delicate hues and calm sweetness, told everywhere the story of the gentleness, the tenderness and the power of Him Who had come “full of grace and truth” to all His Saints ; of the revelation of that divine yet human judge with pierced hands, that comes again to judge the earth ; of that bright heaven of bliss and dim woe of pain that wait for men.



The Church has ever valued Painting, not primarily because of its achievements, but as aiding men to realize the things unseen ; and Painting has remained a treasure in the Church and the honoured treasure of the Church, just in so far as Man and the Church have used its earthly beauty to unfold the vision of the things of heaven and of God.

Thus also, in like manner, "Architecture" became the first great Christian Art ; unequalled, by anything that had preceded it, in significance.

The beauty of Gothic, its final Crown, retains its spell for us, because its mystery is the mystery of life ; its aspiration, the aspiration of the soul ; its multiplicity, the multiplicity of God's Church "not built with hands" ; its spirit, the spirit of adoration.

But if Architecture is the handmaid of the Church, surely Music is her child. From the days when solemn antiphonies of the Gregorian mode first moved the worshipper to awe and tears, till now, when jubilation has displaced contrition in her mood, Music has been cherished by the Church, because Music is the most immaterial, the most spiritual of all the Arts, the most akin to the spirit of Faith.

In a word, no form of Art has remained foreign to Christianity, but she has cherished those most, which were most willing to become instruments and not ends ; servants of use and instruction ; types of a superior beauty ; humble confessors of their

own fleeting dependent glories—interpreters of the unseen and its monitors ; incitements and aids to Devotion.

Art can only serve its noblest ends, when consecrated by Religion ; can only fulfil itself through Sacrifice, as a means not an end ; or otherwise become material, pagan, effete.

The Christian, as “ a Christian,” the Church, as “ a Church ”—not merely as a “ man ” and a “ Society ”—alike know nothing of “ Art for Art’s sake.” Each knows “ Art ” only as a source of spiritual power, strengthening man’s will, confirming the intuitive insight of his soul ; an instrument to be used by Faith, to spiritual ends.

It is easy to pervert Art from this its truest dignity and its worthiest service.

Art must not necessarily be didactic, it must be illuminative.

The highest revelation to which it can lead us, although it cannot exhibit it, is the eternal Beauty.

The Beauty which Art images and manifests, as a beauty of Nature and Love and Light and Life, we can realize through Faith, as the mystic reflection of the Loveliness of God.

From the mirror, the symbolic vision—the spectacle of the seen, the earthy—we must advance to the vision of the unseen and the Heavenly : and Art’s function to each Christian is to guide towards that Goal, which Faith alone can reach.

To many minds, the Beauty and Appeal of Nature

without and the responsive human skill which can delight in it and reproduce it in creative imagination—like Love in man's social relations, and the Moral Sense within—is the most eloquent witness of the Divine Presence, and its most intimate Revelation to the soul that wonders, ponders, and adores.

To such, Devotion to Love, Beauty, Truth, as the Point of Personal Honour, appeals as the most practical Philosophy; and Vital Religion, as consummate in the Knowledge of God Who is the Reality of their Ideals.

Since Art's constant witness and protest is, that sensibility, imagination, emotion, are as essential factors in human life as reason, conscience and will; it is *necessary*, if the balance of our one yet manifold soul-life is to be preserved, and a whole and wholesome personality offered to Faith, as the perfected Instrument of devotion and worship.

It is outside the limits of this Essay to deal with those functions which Art discharges towards the Christian as towards the Natural Man, in virtue of a common humanity—precious as those uses may be, for the cultivation of the seeing eye and understanding ear, for the refinements of the fancy and the senses, as well as in the recreation and relaxations of life.

“ Art for Art's sake ” can only be legitimately recognized in respect to the increment of enjoyment afforded by discrimination of the special beauties



proper to its several branches, and to the intense pleasure received in the practice and appreciation of Art, from the sense of mastery and achievement in such a selective treatment of material as shall employ and bring out distinctive qualities and beauties with the greatest vividness, directness, freshness and ease.

This aesthetic delight in skilful handling and technical effectiveness is obviously as innocent as that more universal pleasure which is derived throughout the range of Decorative Art, from the manifoldly varied applications of the elementary bases of design, in mere pattern and acknowledged ornament.

### MUSIC AND POETRY IN THE NINETEENTH CENTURY

It seems a most significant fact and the manifest operation of Divine Love, that the greatest simultaneous outburst of Poetical Genius and of Musical Genius which the World has ever seen, preceded that great domination of Science which has characterized, in a unique degree, recent years.

It "prevented" the peculiar dangers that attend the special pursuit of Science, and provided a corrective against excesses it might introduce.

No better antidote to the exclusive effects of scientific training can be conceived than that of Art in its widest sense—and none more necessary.

## ESSAY XII

### WORSHIP: AND WORSHIP IN THE CHURCH OF ENGLAND

RELIGION as a cultus—in its most general terms—is the expression of our life as lived in relation to God, our life as lived to His Glory and His Praise.

Its highest exhibition is necessarily found on occasion of the approach of man to God and the approach of God to man.

Our life as lived to the Glory of God, finds its fullest expression in Divine Service ; our life as lived to the Praise of God, finds its perfect expression in Divine Worship.

Divine Service is primarily associated with the approach of man to God ; Divine Worship is primarily associated with the approach of God to man.

That such mutual approach is possible everywhere, does not lessen the sacredness of “ the place of worship.”

The place which God hath chosen “ to place His Name there,” is “ holy ground.” For the Church is a place where God is, in a special sense—not as if

only there, but as really there by a special Condescension and with a peculiar grace and favour. He is there *to manifest* Himself. There, He makes known—Himself.

Moreover the Church is a place where Christ bestows His presence—human, as well as Divine—for the granting of our prayers and the receiving of our homage, for the ratification of our actions and the bestowal of His grace.

The Elements of Divine Service are prayer and thanksgiving ; acts of dependence, acts which in the Offices of the Church, cluster round material afforded by inspiration, *i.e.* round the Lord's Prayer, and round the Psalms and Canticles.

The Elements of Divine Worship are acts of Blessing and of Sacrifice ; acts of fellowship betwixt God and man, a fellowship exhibited in the giving and receiving of Gifts.

The acts of Blessing are acts of God in manifestation of His grace ; and consist essentially in acts of Absolution, Consecration, and Benediction.

The acts of Sacrifice on man's part, consist of the " Sacrifice of Praise," in Eucharistic Memory of the Divine Bounty, in Creation and Redemption, by Providence and Grace—together with the offering of substance, sustenance, and self, *i.e.* the sacrifice of man's lips, labour, and life, in Christ.

The Divine acts of Blessing and the human acts of Sacrifice, all exhibit their full significance, and have their perfect expression, in the Eucharistic Rite



instituted by Christ Himself, centering and culminating in it to form the characteristic act of Christian Worship “until He come.”

However combined and intermingled Divine Service and Divine Worship are, yet the Act of Divine Worship is the more exalted, for it alone is an act of direct Divine Institution, while it is in connection with it that Divine Service—even the Divine Form of Prayer—attains its highest use.

“Divine Service” is still the same in essence, as with the Jews of old in their synagogues, though now rendered through the Name of Christ.

“Divine Worship” is that of which all their Temple Worship was but the shadow, for the Temple Sacrifices were but the presages of that Sacrifice of Christ which is the meritorious foundation of ours.

Subject to these First Principles, Liturgical Forms have, in general, originated by a natural tendency.

This is inevitable, for the elements of Devotion are constant—confession of sin, prayers for self, intercession for others, thanksgiving, praise, adoration, these are the natural channels through which the spirit of devotion is habitually outpoured; and by “habit” they tend to run ever more deeply in like Forms.

The elements of religious experience are the same to all, and in their deepest expression, all devout souls draw closer in “the Communion of Saints”; consequently, while habit induces a likeness of utterance in devotional use, that result is justified

and turned to good account, on a profound basis and for a universal purpose, and set forms of worship become the fitting vehicle of Public Use.

Such a development is parallel to that lesser development through which the rise of regular movement, accent, and pitch of voice in religious exercises—in unconscious and unstudied harmony with their emotional contents, issues in a gradual fixity and permanence, as “ Monotone ” and “ Inflection.”

But, if Liturgical Forms have originated, in general, by a natural tendency, that tendency has none the less worked, in particular, along certain lines.

As with the crystallization of supersaturated salts, so here, the crystallizing forces must have a “ polar centre ” from which to work.

This they find either in inheritance or prescription.

They are based either on what we have always been accustomed to, or on what we are commanded or instructed to use by recognized authority.

Both these influences worked in Christianity.

On the one hand, certain forms were prescribed by Christ Himself, *i.e.* the Baptismal Formula and the Eucharistic Canon.

Around these centres the chief and most definite offices or forms will collect, and indeed they are the core and inspiration of the Creeds and Liturgy, which are therefore traceable to the highest antiquity and primitive employment.

In a lesser degree, the Lord's Prayer seems to

have formed a “ polar centre ” for Prayers ; and still more weakly marked, the Divine Scriptures became a nucleus round which Benedictions clustered, of which an example still remains in the “ Glory be to Thee, O Lord,” used in our Church in connection with the reading of the Gospel.

Certain forms of a less imperative, invariable and impressive character, were the inheritance of the Early Christians from their earliest youth, viz. those public devotions of the Temple and Synagogue, such as the Psalms, which ran parallel with the instinctive products of their own personal and private soul-life—whence arises a more obscure connection of the Daily Offices with the public worship of the Old Covenant, a more free but not less real connection than the prior one.

Outside the Form and Matter of the Two Sacraments instituted by Christ Himself, the whole question of Rites, Ceremonies, and Ornament is one of expediency and not of principle—if once the Position of the Church of England be granted, viz. that fixed Rite and stated Office, formal Order and the use of Ornament and Symbol, are lawful and right in Christian Worship, provided they are not repugnant to God’s plain Word, do not involve false or obscure true doctrine, and are instituted—as things themselves “ indifferent ” but recognized as receiving a lawful sanction, by the internal Authority of the Church, for the practical applications of spiritual edification.



On examination, both Rites and Ceremonies are seen to be, in bulk, a natural growth of which the relative importance and value in detail can be ascertained, on the one hand, by the History of their Evolution, and on the other by consideration of the Doctrinal or Practical Influences from which they sprang, or which favoured their rise and development, or which gave them such significance as they may possess in the Present or have possessed in the Past.

Such investigations and the matters with which they deal, fall well within the practised judgment and the determining power of a National Church rich in Historic experience and habituated to deal with and adapt her manifold stores of Precedent and Material throughout the extended range of enlarged experience.

It is, in the highest degree, unwise to fix arbitrarily upon the setting or form of Worship in any age, as exclusively, or pre-eminently "Catholic."

The "catholicity" of worship is evidenced by its vital spontaneity and sensitive fitness of correspondence to the devotional temper and spiritual character of any People, in each temporal Period, with their attaching conception of the Faith,—a Catholicity preserved from eccentricity or loss by the tradition of Historic Inheritance.

It is equally impossible to argue that the Reformers could—in a period of unrest and transition—absolutely stereotype the character of the Church's System for other and more peaceful times.

They certainly could not anticipate the needs or developments of days to come, in such a way as to make detailed provision for them.

Happily we are not bound by the opinions, the intentions, or the wishes of the Reformers, though we are bound to understand, to weigh and to respect them, for we accept much of the fruit of their labours.

We accept—

1. The Principles of the Reformation which are enunciated in the Prayer Book.

2. The Practices of the Church, as modified by the Reformed Rubrics and actual Ecclesiastical Law.

3. The Doctrines of the Reformers, explicitly formulated in the Articles, the Prayer Book, and the Catechism.

Subject always to such modifications as the Church has seen fit to make in subsequent Revisions and by recognized Usage.

It seems almost unnecessary to add, that while bound by the broad outlines of the Formularies of the Church in their natural sense, we are certainly not bound by the leanings or views, their silences or ambiguities permitted or implied in the eyes of those who framed them.

Yet although not bound to accept any unachieved aim or copy any excused excess on the part of the Reformers, it is impossible without a jar to leave their essential position.

Thus, for example, while it is in no way necessary

to accept the Calvinistic explanation as to the mode of the Presence in the Holy Eucharist, it must not be forgotten that some such way of regarding it, commended itself to some of them, *because* it recognized that the Presence of Christ then bestowed was a Presence incapable of localization in Time and Space, and that it was this fundamental conviction which gave its characteristic sense of mystery and pervading worship to the whole Eucharistic Office as we have received it from their hands, along with the practical corollary carried with it, that a "Mystery" needs, not concealment but openness, to display Itself as Such.

Again, where other Bodies have drawn Usages from an identical or similar Historical source with the Church of England, it does not in any way concern us what construction those Bodies or their Members choose to put upon them now or what construction they may have put upon them in the past; we are only concerned with the construction our own Reformed Church has always put upon them, or that which it to-day puts upon our permitted use of them (*e.g.* the use of ever-burning Sanctuary Lights).

And where similarity of use is evident, it is a confusion of thought, hastily to ascribe to "imitation," what a sense of Fitness may dictate in respect to the disposal, use and arrangement of common material,—or practical utility commend, as in the case of the Lavabo or washing of hands.



In a word, our practice is not to be restricted, necessarily, by the fashions of the Church in any age, or by the influences which moulded them.

Indeed most of the apparatus in greatest dispute at the present time, is part of the furnishing of Natural Religion, instinctive in man and permitted by God,—and by its very Universality to be ascribed to nothing but a certain intrinsic fitness and appeal.

This especially covers the case of Festal occasions.

Yet even then, it is instinctively felt most befitting to restrict indulgence in the splendid Pageantry of an ornate ceremonial, to portions of observance which lie outside the actual conduct of the service proper, *i.e.* to Processions, and in this respect, a prevalent and growing tendency inclines to give natural instinct the practical issue which it indicates.

The general elements of Ceremonial—Lights, Vestments, Incense, Symbolic Ornament and Festal Decoration, so far as they can be really termed “Catholic” at all, are “catholic” because human, not because of Divine institution, and the history of their adoption in the Christian Church disclaims for them any higher sanctity than that of association.

The elaboration of Ceremonial is in itself as natural to man, as his instinct for all decorative ornament, and its presence as inevitable, while it is equally indifferent to moral significance and spiritual meaning, though docile to both, so long as duly obedient to similar laws. Nor can a low standard

of utility operate in regard to either, without limiting human endowment and impoverishing human personality ; it is not rejection but regulation that is necessary—and “ necessary ” even in the sense of possible.

Certain considerations of a general character help to clear what is advisable or desirable in the way of habitual Rite, Ceremony, or Ornament.

They are these—

1. Worship is the whole attitude and act of whole man worshipping.
2. Outward Worship, as the expression of the inward Attitude of man worshipping, involves Ceremonial.

Outward Worship, as the expression of the inward Act of man worshipping, involves Ritual.

3. All external Worship has for its End, the expression, or the realization of Internal Worship.

Inasmuch as the externals of Religion are Commentaries on Divine Institutions or Witnesses of Divine Truth, they become, in the most profound sense, “ dramatic ” and “ symbolic,” just in the proportion to which they fulfil their common end.

That is to say, that Ritual, Ceremonial, and Ornaments, in their characteristic aspect, as apart from those Festal uses already mentioned, must not receive independent stress for their own sake as separable adjuncts however impressive ; they must

either unfold or explain the significance of some Divine Institution or subserve its use, or else they must exhibit some crucial aspect of the Revelation of God in Christ, or of man's response to It.

In a word, all Ceremony, Ritual, and Ornament, should be the illuminative observance of the essential features of the Divine Institution embodied, or the interpretative comment on the essential character of the Divine Truth enshrined,—and the quiet, notable and suitable provision for this, is sure to furnish just the simple means needed to brighten, dignify, and adorn the sanctuary.

It should hardly be necessary to add two restraints—

1. Not every observance or truth in worship requires illustration.
2. While the externals of worship must befit worship, in having both in matter and manner, due ornament and due order, it is not fitting that worship should be externalized—it must not become merely ornamental, formal, spectacular.

All that belongs to Public Worship should be marked by the simple comeliness, dignity and worth which pertains to the ordered fitness of the house of God, for the worship of Him, Whose abode it is.

The very appearance of the House of Prayer, thanksgiving and Praise, should breathe that Spirit of chastened feeling and grave beauty, which pre-eminently marks the Church of England and her



Order as a peculiar heritage and possession, and which fit it to be the truest voice, symbol, and exponent of our English Character, in its reserve, its tenderness, its solemnity and its deep devotion.

Above all, it must always be felt that under all the beauty and dignity of outward things, there lies that beauty of holiness, that dignity of sainthood, which is the most appropriate and fittest adornment of the living Temple ; if the Church is to be pleasing to God,—and clothed with beautiful apparel, because all beautiful within.

The Genius of the English Church as expressed in its public Offices, has been well characterized as “statuesque” ; its impressiveness comes from its simple sincerity, its conscious restraint, its grouping, its proportions—it is truly Classic in its dignity, its breadth, its directness, its recollectedness, its fitness ; the fussiness, the triviality, the obsequiousness, the display, the elaboration of merely sensuous appeal, has no place in it ; it is terse, sober, lucid, profound in expression and feeling—and the introduction of elements involving any lowering of its tension means a total loss of its austere beauty and awful yet tender reserve.

Nor should the evident omissions, defects, and shortcomings in our own Prayer Book, blind us to the very evident faults, the involved garrulity or obscurity of phrase, the baldness or tediousness of expression, the lack of concentration and unity, of other traditional forms of Service.

All interpolations, additions, or secret devotions, intended to assimilate our reformed service to either modern Roman practice or merely Mediæval doctrine cannot be too strongly condemned.

There must be nothing merely fanciful, nothing superstitious, intruded into the fabrics, the rites, the devotions of our beloved Church.

The best model for ceremonial and ritual propriety in the Church to-day, is to be found in those natural moulds unconsciously afforded by the recurrent customs of such periods in the Post-Reformation History of the Church as are marked by the greatest consciousness, at once, of her Catholic calling and Her Protestant position, *i.e.* such periods as that of the Caroline Divines.

There seems no doubt that the “ornaments rubric” was intended to preserve the externals of the Church’s worship, as far as they related to the fittings of the Church and the dress of its Ministers, as they were at the time of Reformation, save in such things as had been abolished by authority because of superstitious associations.

Thus, the Chancels were to continue, “as in times past,” not only in respect to their fabric, but also in respect to their furniture, with the exceptions referred to above.

But the Offices, with their arrangement and the way of saying them and the actions which constitute their ceremonial, entirely superseded the old rites—except in so far as traditional custom has universally

been recognized, or the matter is subsidiary to the due observation of the directions given, or a given thing being ordered to be done, it continues to be done as it had been done, without explicit instructions being laid down.

As to the Vestments worn "by ministers at all times of their" customary "ministrations," these continue to be "retained and had in use," but the right to them having been asserted and their pre-script allotment being maintained, they are not required, either by rubric or by habitual interpretation of the covering Clause.

The Canons of 1604, in accordance with the Injunctions of Elizabeth's reign, viewed in the light of the Practice of the Revisers of 1662, and interpreted by the History of the course of events in the reign of Elizabeth, afford an authoritative sanction to the sufficient observance of the provision made in this respect.

In the year 1548 and the Use of 1549, the old vestments were ordered; since Elizabeth's time, their property is recognized, but their use is not enforced.

To unite in worship, there must be an authority to give common direction, and an interpreter to refer to, for practical guidance where a matter is uncertain.

Such an authority must be "Law" to all; and such interpretations must be given the greatest weight and deference.



An authority of this nature we possess in the Book of Common Prayer, and a practical interpreter of this character we possess in each Diocese in those Bishops whose charge is the government and oversight of the flock of Christ.

The Prayer Book shows that authority to decree Rites and Ceremonies is claimed for individual National Churches and its exercise provided for accordingly. History proves that it is through the mutual interaction of such territorial adjustment that Usage grows uniform, rather than by enactment of the Church Universal.

In accordance with this position, the Church of England as a whole, imposes the Prayer Book on its individual members, requiring a loyal conformity to its rules, and yet more, so far as may be, seeking to secure loyal conformity to its spirit.

Such is the only possible way in which to secure Unity in common prayer and praise and the general practice of the devout life.

Opinions may differ as to the comparative value of the book, as to the wisdom of its regulations, the expediency of its directions, the desirability of reform, either conservative or progressive, but the Prayer Book as it is, *i.e.* the Prayer Book of 1662, is our law, so long as it remains as it is, remains that is to say, unchanged by the authoritative action of the Church ; and consequently it demands from each and all, the most faithful allegiance and scrupulous obedience.

Such a treatment—one which it alike demands

and deserves—the Prayer Book has never fairly received since it was first put forth in its reformed state.

It remains for us to exercise this plain duty and privilege in its entirety and thoroughness.

The Prayer Book, at least, speaks the voice of no Party, for all parties alike claim some share and shelter under her oracles, but as a whole, the Prayer Book is the utterance of the Church of England as a whole, measured, weighty, consistent, harmonious.

The Prayer Book knows no party either inside or outside the Church.

Just as it ignores all party within her pale, so the Prayer Book takes its own line as the rule of the Church of England, without being concerned with the affairs or arrangements of other religious communions.

It has a distinct position of its own—that of the Catholic Church under the constraints of History; like the Church of England unwillingly protestant, because unreservedly Catholic; Catholic but not Roman, Protestant but not Puritan.

Along with our English Bible, our English Prayer Book forms the most precious fruit of our Reformation, the subject of its most anxious labours, the treasure of its deepest estimation.

And to be true to that Reformation, as the Church of England worked it out, accepted and maintains it, the Prayer Book must be given freest scope, fullest justice and fairest play.

There is an alternative between doing what is forced on us, and doing just as we ourselves choose.

Our fathers had, another communion still has, hard and fast rules, exacting the most rigorous submission.

Called to walk in that which we believe to be a better way, are we to tread that way more carelessly?

Because the Church of England asks for loyalty and voluntary obedience, are we to reject such a freedom to follow her behests on Principle, for the license of self-will and wilful ignorance?

It is only members of the Church of England that the Prayer Book can bind, and on them it is binding, obedience in such a matter being part of our duty towards God under Whose good providence that Prayer Book has been received and lawlessness in respect to which is against His Law as well as against that of His Church.

To hearken to what the Prayer Book, as the voice of the Church of England, orders and desires, to observe as exactly as possible both the directions and dispositions of the Church as exhibited in it and her other Formularies, in the evidence of her History, and the counsels and judgments of her Bishops, is the only way in which to have a clear conscience and a position that cannot be impugned.

Men can never all have just the same notions of things, nor the same ideas as to the best arrangements for worship and the religious conduct of life. Mankind are far too different in character and training,



in circumstance and position, in education and in thought, in prepossession and taste, for Uniformity in this ; but all can sink themselves and their own ideas and ways sufficiently for the purpose aimed at, the Unity of Common Prayer and Common Praise, and to ensure the preservation of peace in the Church, the procuring of reverence, the exciting of Piety and the exercise of Devotion in the public Worship of God, the staying of offences, and the preparation of all for the Worship of Heaven.

## THE CHURCH'S YEAR; FASTS AND FESTIVALS

The Church's Year—

1. Shows the dramatic side of the Faith ; setting forth the drama of a World's Redemption.
2. Maintains the Proportion of the Faith.
3. As the connected course of the Church's life, but repeats on an infinitely larger scale, the incidents of the ordinary Christian Life.

The time of awakening, the time of new-birth, the spring of first life into fresh energies, the testing of temptation, the sacrifice of self, the dormancy of spiritual evidence, the renewed existence of the sustained soul, the ascended citizenship of heaven,—all are mirrored in the corporate life of Christ's Body, whilst also the experience of every member.

Only the " growth in grace " imaged in that body passes through more regular and unimpeded courses than with us, its progress is triumphant and resistless as the Lord's, the likeness of Whose sufferings and glories she commemorates. Not so do *we* reflect the likeness of our Lord—progress with us is broken, the

spiritual energies intermittent, and penitence and joy alike are broken fragments here and there in our lives.

Lent, for example, as a Church Season, is the collected and focussed image of those scattered experiences of repentance and realized forgiveness, and presents itself *in the only form possible to a corporate body*, as a definite, clearly-marked, periodic Season.

The spiritual life is essentially and characteristically a life of Faith, incidentally of Penitence ; there is no Penitence in Heaven.

“ Discipline ” is always a strain when conscious ; therefore necessarily “ seasonable.” Fasts are the time of self-discipline.

The keeping of stated Fasts witnesses that the Christian life is *not* the ascetic life ; it sets asceticism in its right place—as an instrument, not an ideal ; a means, not an end.

Festivals are kept, as—

1. Memorials of thankfulness—they bear the stamp of universal indebtedness.

2. Memorials of instruction — commemorating *typical* Saints in experience and training and character—and emphasizing the varied forms of sanctity where all are yet saints.

3. Incentives for imitation ; witnessing to the Communion of Saints unbroken—on earth and in Paradise—in Christ.

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Upon the Church of England lie momentous responsibilities.

Within her are unborn possibilities, pregnant issues affecting the destiny of the World.

On her faithfulness, her courage and her wisdom, depends in a unique degree, how the Eternal Religion shall be known to man in time to come.

She is neither a survival of Antiquity, nor a rudiment of the unformed Future, but a living Creation, inheriting the past, developing the present, and bracing up her being, to fill the Ages with the labours and the riches of a matured vitality.

She is no compromise, but a life built up on elements made her own from every time,—and growing still, true to the instinct law which frames her destiny, by the all-sovereign fiat of the creative purposes of God.

From venerable age She draws the credential witnesses of an unbroken Faith and Order and Worship, her Spirit of devotion and reverence ; from the new birth of a reformation, the fresh energies of free and fearless, liberal, thought and character, her spirit of insight and love ; from the Evangelical and Catholic quickening of later days, arise refined asceticism and chastened humanism.

HER's, now, a life enriched with subtleties manifold and unsuspected strengths : a Spirit, intangible yet resistless.

Free, grave, mystic and intimate, ardent and restrained, those who share Her Secret, know Her



communicant of the life of God and most meet celebrant of His Mysteries.

*In our most Holy Faith there is something for patience, something for fear, much yet to learn, much yet to see; much yet to strive; much more to trust: man to reverence, God to adore, Christ to unite and bless in Earth and Heaven, till God be all in all.*

THE END



FE 14 49			
MR 7 - '49			
JA 5 - '53			
JA 19 '53			
<del>TEC 1 '64</del>			
<del>MAR 16 '74</del>			
<del>JUL 87 '81</del>			
FEB 01 '2001			
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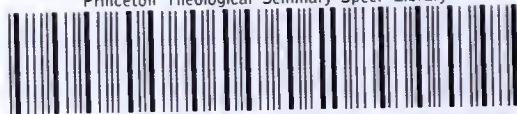








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